

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

AUGUST, 1886.

VOL. XVIII, No. 8.

What May Be.

BY RENA M. HURD.

What seems so dark
May all be light,
When heaven's rays
Dispel the night.

What seems so light
To mortal eye,
May fade from sight
When Christ is nigh.

What seems so dull
May all be bright,
When clears the veil
From human sight.

What seems so bright
May disappear,
Or lead the way
To shroud and bier.

What seems so hard
May easy be,
When pearly gates
Roll back for thee.

What easy seems
May ne'er be done,
Though, confident,
Thou hast begun.

What seems so great
May small appear,
When free from care
And trouble here.

What seems so small
May prove to be
A weighty sin
Which hardened thee.

What seems so strange
May be explained,
When, faithful, thou
Hast heaven gained.

What seems quite plain
May, suddenly,
Assume an air
Of mystery.

What seems so wrong
May prove the right,
When love shall rule
Instead of might.

What, to thy view,
Seems good and just,
Unworthy may
Abuse thy trust.

Since naught is sure,
Since all may change,
Since human hearts
Are dark and strange,
We look with faith
To One above,
Who, changing ne'er,
Is perfect Love.

An August-Bridge.

WHAT to do with August is a serious problem in some congregations. With diminished numbers, how keep up services on Sunday, the Sunday-school, all meetings during the week? This is not a difficult question in country congregations where the minister looks down on heads thick as the clover-blossoms in the fragrant fields. In the city, though, August is often approached as that troublesome stream which it is specially difficult to bridge. How get over the stream? In some congregations—we hope they are not Methodist—August has no such terrors, for the Sunday-school is dropped, and even the church-sexton may have a vacation. No need of any bridge, not even a board for foot travelers. But when the big August tide of emigration sets toward mountain-slopes and sea-side, if there

be also a sensitive conscience about the remnant left in the lanes and alleys, the avenues sometimes, then some kind of an August-bridge by way of church and school activity must be devised and will be maintained.

If the regular Sunday-school classes cannot be continued, then mass the scholars into one big class for a general exercise. Let the officer in charge attract as many little feet as possible to this August-bridge by some special inducement. Contrive to give new interest by way of new tunes to the service of song. Coax somebody with a gift into the making of a bright little speech to the stay-at-home folks. Why not hold back some of the new library books to serve as August-magnets? What about an August-walk or an August-ride? Do what you can, though, to make August attractive, and not strip and denude it till it is as bare of enticements as an old pasture-ledge is of flowers. If you cannot do every thing, do something. If you cannot have a whole bridge, you had better have a couple of planks than nothing at all. The maintenance of a good degree of August activity in the school will bear a threefold fruit. It will have a healthy influence throughout the church. Other things will be kept up. Then a good August will make a better September. An August-bridge will quicken September-travel. The school in autumn will not be started like a new road, not beaten down and well settled, and rather avoided by travelers. September will come without friction, just the old path hardened to the foot and preferred by the people. Then, also, some young pilgrim-soul will be helped toward heaven by the August-bridge. Keep it up therefore.

◆◆◆ "Take a Pupil."

Two men once met, and A. said to B.: "I am going to pursue still further the fascinating study of political economy and wish to engage a teacher."

"Engage a teacher!" said B. to A., "nonsense! Take a pupil."

An imaginary conversation this, but just as much to the purpose as if it were a true one. A. was right, as all the world must say, but even B. had some large-sized grains of sense, and we must write a few words in his vindication.

Suppose then A. takes a scholar whose mind is bright like a sunbeam, and just as inquiring as an interrogation point. The instant he tries to tell him, for example, what socialism is, he finds to his surprise that he has no very clear idea of it himself. He sees it as the boy sees the ugly upturned root of a tree through the fog—it is surely a hobgoblin! A. then finds that he must come nearer the object than he ever was before, and give his eyes an extra rub to clear his imperfect vision.

Then A. returns to his hopeful scholar and tells

him of his new discovery. Young Hopeful listens, and then—how annoying!—gently murmurs:

"I do not understand you, for though you know what you saw you do not tell it plainly."

A. thus finds that a clear eye and a near view are not enough, but he must teach his tongue to use plain words. Up to this time he thought that he could utter truth in clear sentences, but now he finds that this can only be done by great effort, and so, anxious to teach, he has a strong motive first to know and then to tell, and thus he becomes himself a rapid learner.

Bible student! take a scholar or a class, and you will find how many truths you know but dimly. Then, anxious to do good, you will aim as never before after these two things—first, clearness of mental vision, and second, great plainness of speech.

◆◆◆ Go Down to the Bed-Rock.

THE end of right character is not honesty alone, but in honesty all right character begins. There must be a bed-rock of sincerity that any superstructure may be reared. Apply it in the direction of any good quality, and what hope for improvement is there unless a person means what he says, and positively purposes to accomplish it? You might as well build an ocean pier upon the shifting sands of a river-bar as to rear the structure of worthy character upon insincerity. The better purposes of such persons are only like the constantly changing waves above the constantly changing sands. Emphasize, then, the value of honesty. "Truth before all things" was the demand of Thoreau, and we must appreciate the fundamental importance of it. Emphasize its worth in the home, in society, in government. In the Church, the apex of the pyramid we are building—no, its base rather, for the home, society, government, all rest upon the Church, and civilization, unless it be Christian, is very lacking—emphasize the vital necessity of honesty. A defect in the foundation, the Church, will be felt all through the superstructure. If there be this poor underpinning, the walls above will crack, and a collapse follow. If we err at all, let us be extravagant on the safe side, and be overscrupulous as to right and justice. Our children may think their parents too sensitive in their ideas of honesty, but we can stand the strain of any such charge. If we may seem to lean too far back, there is not so much danger of falling as when we lean extravagantly forward. Whether honesty may be profitable or not, our duty is to encourage honesty in the young first of all as a principle.

◆◆◆
"To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless,
Is angels' work below."

Our Sunday-School Papers.

THE *Sunday-School Advocate* and the *Sunday-School Classmate* have long been among the lowest-priced papers of their kind published. The quality of the paper used, and the beauty of the engravings employed, together with the care bestowed in printing and the pains taken to secure able and original writers have given both these periodicals a wide reputation among Sunday-schools. The publishers on the first of July reduced the price of each of these papers from twenty-five cents a year to sixteen cents, when sent in packages of six or more to one address. This ought to bring these beautiful papers within easy reach of all our schools. Specimen copies will be sent on application to Phillips & Hunt, 805 Broadway, New York, or Cranston & Stowe, 190 West Fourth Street, Cincinnati, Ohio.

A Plea for Patience.

DR. ARNOLD, who was once the head master of the famous Rugby school in England, was a great and good teacher. Unlike the rest of us who are teachers he was not quite perfect, and on one occasion, marvelous to tell, he lost his patience. The timid boy who stood in his awful presence was blundering in his recitation, and the doctor began to scold. Then the boy looked up and taught him a lesson that he never forgot to his dying day.

"Why do you scold me, sir?" he exclaimed in gentle tones. "Indeed I am doing the best I can."

To the honor of Arnold be it said he did not flog the boy for that rebuke, but thanked him. He tried to teach that boy a lesson in Latin, but he was taught himself a lesson in patience, and in our journey through life we need patience even more than Latin.

Patience is a virtue, and has a stunted, sickly growth unless placed under careful cultivation. The teacher needs it in the Sunday-school, for one scholar is listless and the other is bent on mischief, and so on through the class. But how grand a thing it is to have a stupid pupil! You rouse yourself in order to rouse him, and you tell what you know in clearest words, and then you practice on him the art of questioning until you become a master of that happy art. If you triumph and wake up that dull intellect, your triumph is complete; but if you fail, even then you have not failed to improve yourself as a teacher. Even the dunces have their part to act in improving us, and so let us not grow angry while we try to reduce their number.

Patience—patience!

Opening and Closing Services for Third Quarter of 1886.

OPENING SERVICE.

- I. SILENCE.
- II. THE DOXOLOGY.
- III. RESPONSIVE SENTENCES.

SUPT. I was glad when they said unto me, Let us go into the house of the LORD.

SCHOOL. Our feet shall stand within thy gates, O Jerusalem.

SUPT. Jerusalem is builded as a city that is compact together:

SCHOOL. Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

SUPT. For there are set thrones of judgment, the thrones of the house of David.

SCHOOL. Pray for the peace of Jerusalem: they shall prosper that love thee.

SUPT. Peace be within thy walls, and prosperity within thy palaces.

SCHOOL. For my brethren and companions' sakes, I will now say, Peace be within thee.

SUPT. Because of the house of the LORD our God I will seek thy good.

IV. SINGING.

V. PRAYER.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.
- IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.
- V. THE SUPPLEMENTAL LESSON.*
- VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES.

SUPT. O the depth of the riches both of the wisdom and knowledge of God!

SCHOOL. How unsearchable are his judgments, and his ways past finding out!

SUPT. For of him, and through him, and to him, are all things.

SCHOOL. To whom be glory for ever. Amen.
- III. DISMISSAL.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: THREE MONTHS' STUDIES IN THE WRITINGS OF JOHN.

A. D. 30.]

LESSON V. JESUS HONORED.

[Aug. 1.]

John 12. 1-16. [Commit to memory verses 12-16.]



1 Then Je'sus six days before the passover came to Beth'a-n-y, where Laz'a-rus was which had been dead, whom he raised from the dead.

2 There they made him a supper: and Mar'tha served: but Laz'a-rus was one of them that sat at the table with him.

3 Then took Ma'ry a pound of ointment of spikenard, very costly, and anointed the feet of Je'sus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

4 Then saith one of his disciples, Ju'das Is-car'i-ot, Si'mon's son, which should betray him.

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Je'sus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Je'sus' sake only, but that they might see Laz'a-rus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Laz'a-rus also to death:

11 Because that by reason of him many of the Jews went away, and believed on Je'sus.

12 On the next day much people that were come to the feast, when they heard that Je'sus was coming to Je-ru-sa-lem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Je'sus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Je'sus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

General Statement.

The resurrection of Lazarus, which ought to have convinced the most skeptical among the Jews, only excited a more bitter hate on the part of Jesus's enemies. They feared, or pretended to fear, that the miracle would greatly increase the number of those who believed in Jesus, and might result in a rebellion against Rome, and the ruin of the Jewish state. Their resolution was speedily taken, to put Jesus to death, as a disturber of the nation's peace. He who could read the hearts of men knew all their plots, and as his time had not yet come, he kept himself from their hands. He avoided the city, and went into retirement at the little village of Ephraim, or Ephron, among the mountains near Beth-el. After staying there for a few weeks he descended with his disciples to the valley of the Jordan, crossed the river, and began an active ministry in the province of Perea. Here the popularity of earlier days was renewed, and great multitudes assembled to listen to his teachings. Few miracles were wrought,

as they were not necessary to awaken the attention of the people; but some of the most precious of the Saviour's parables belong to this period of his ministry, as those of "The Lost Sheep," "The Great Supper," and that pearl of parables, the Prodigal Son. Here, too, the Saviour laid his hands of blessing upon the little children, and pointed out to the rich young ruler the way of self-denial. After journeying throughout the province, the Saviour re-crossed the Jordan, and at Jericho healed blind Bartimeus and was entertained by the publican Zaccheus. From Jericho he climbed the mountains once more to Bethany, followed by the disciples, though with fear, for they knew the dangers awaiting him at the capital. Once more under the friendly roof at Bethany he rests from his journey and receives the loving tribute of Mary, the sister of Lazarus, and on Palm Sunday enters the city of Jerusalem in triumph.

Explanatory and Practical Notes.



Verse 1. Then Jesus.

Nearly two months have passed since the miracle of the last lesson. Six days before the passover. This was the passover at which Jesus was crucified. Jesus arrived at Bethany on the Friday previous. Came to Bethany. He had passed the intervening time partly in retirement at Ephraim, partly in preaching throughout Perea, and his last resting-place had been at the house of Zaccheus in

Jericho. Where Lazarus was. Lazarus is named because it was on his account that the supper was given, and the anointing was performed out of gratitude for his restoration to life.

2. There they made him a supper. This was probably at the close of the Sabbath, after sunset on Saturday evening. Elsewhere we learn that it was at "the house of Simon the leper," who may have been healed by Jesus. Martha served. True to her character of practical helpfulness and activity. Lazarus was one. The feast was in his honor as well as to Jesus. Sat at the table. Literally, "reclined;" as the guests lay on couches, with their heads toward the tables, and their feet toward the wall. The couches and tables occupied three sides of a square, the fourth side being left open for the entrance of the servants.

(1) Notice the atmosphere of sociality and good cheer which surrounded our Saviour.

3. Then took Mary. This Mary of Bethany must be carefully distinguished from Mary of Magdala (Mary Magdalene), out of whom Jesus had cast several demons; and also from the unnamed "woman that was a sinner," who had anointed Jesus earlier in his ministry. A pound. The Greek *litra*, weighing twelve ounces. Ointment of spikenard. It was rather a liquid perfume than an ointment, and was imported from the far East in alabaster flasks, with long necks, which were broken when opened. Very costly. If Judas gave its correct value, it was worth nearly fifty dollars, which then possessed the purchasing power of five hundred now. This and other indications show that the family of the Bethany sisters was rich and of high social position. Anointed the feet of Jesus. According to Mark (14. 3) she broke the flask above his head, and then poured a part also upon his feet. Wiped his feet with her hair. It was the expression of her love and gratitude, showing that she would consecrate her best and choicest to his service. The house was filled. John was present, and sixty years afterward writes the details which impressed themselves on his memory. (2) So every act of self-sacrifice for Jesus sends abroad its fragrance. (3) The best we have is none too good to bestow upon our Lord.

4. Then saith one of his disciples. The other gospels simply mention the remark as made by the disciples in general; John remembers that it was made by Judas, and that it was characteristic of the man. Judas Iscariot. Perhaps he had not yet gone so far as to be already a traitor; but the purpose was doubt-

less taking shape in his mind. Originally, he was as good as most of his fellow-disciples, but by degrees greed and selfishness grew to mastery within him and made him a fit subject of temptation. **Simon's son.** This Simon is entirely unknown. Ten or eleven different persons of this name are mentioned in the New Testament. (4) *We need not be surprised at finding unworthy members in our churches, since there was a Judas among the twelve apostles.*

5. Why was not this ointment sold? He looked at Mary's offering with the calm judgment of a business man, not with the favor of a loyal disciple. **For three hundred pence.** Rather, "for three hundred shillings," the Roman *denarii*, each worth fifteen or sixteen cents. **Given to the poor.** So to-day, there are those who criticise the offerings of God's people and say, "It costs a thousand dollars to get one heathen converted; better give the money to the poor at home."

6. Not that he cared for the poor. The true friends of the poor are those who show the spirit, not of Judas, but of Mary. **He was a thief.** The money would not have gone to the poor if it had reached the hands of Judas, but would have been added to his private hoard. **And had the bag, and bare.** Rev. Ver., "and having the bag, took away what was put therein. He was the treasurer of the sacred company, which had one common purse. Doubtless he had been chosen to this important office on account of his financial abilities, but had yielded by degrees to temptation, despite the warnings of the Saviour. Quesnel says, 'Jesus suffers his money to be stolen from him, but never his sheep.'"

7. Then said Jesus. The old version makes the answer of Jesus to mean, "This anointing is a preparation for my burial." But the Rev. Ver., following another text, reads, "Suffer her to keep it against the day of my burial," as if only a part of the ointment had been used, and the rest were to be reserved for the burial. Whatever the precise language, the aim of Christ was to show that her service had a deeper meaning than others knew. It may be, as Bushnell suggests, that Mary with the insight of faith perceived what others did not believe, that Jesus was soon to die, and gave her offering for his burial; or that the Saviour, having his atoning death always in view, supplied a purpose to her act of which she, even, was ignorant.

8. The poor always ye have with you. There will always be opportunities in abundance to do good to the poor; and those who do the most for Christ will be the most liberal in giving alms. **But me ye have not always.** Thus was Jesus ever trying to reveal to his disciples, what they were so slow to believe, that he was soon to leave them. (5) *Our opportunities for Christ will soon pass away, and we must use them while we can.*

9. Much people of the Jews. Rev. Ver., "The common people of the Jews." These were never as

bitterly opposed to Jesus as the rulers, though greatly influenced by them. **They came.** To Bethany, where he was staying, to see both Jesus and Lazarus, concerning whom there would naturally be much inquiry. (6) *Curiosity leads many to inquire about the Gospel, and some out of the many to become Christians.*

10, 11. The chief priests consulted. They were growing more and more desperate, as they saw the number of Christ's followers increasing. They resolved to crush the entire sect by slaying both Jesus its leader, and Lazarus, who, through the miracle wrought upon him, was one of its strongest upholders. (7) *Every man who has passed from death into life is an evidence for Christ which the world cannot answer.* (8) *It is the argument of persecution to disprove the Gospel by the sword.*

12. On the next day. The Sunday before the pass-over; still celebrated in some sections of the Church as Palm Sunday. **Much people that were come to the feast.** These people who came out to honor Jesus were not dwellers in Jerusalem, for these were always opposed to Jesus, but were mainly pilgrims from Galilee and Perea, who were favorable to him. **Heard that Jesus was coming.** It was not a pre-arranged reception, but a popular enthusiasm which seized the crowd on the approach of Jesus.

13. Branches of palm-trees. Which were then abundant along the road between Bethany and Jerusalem. The palm was the emblem of triumph. **Hosanna.** A Hebrew word meaning "Save now, we beseech thee." **Blessed is the King.** Very many of the crowd really believed that Jesus was the promised Messiah of Israel, and that he was now about to take possession of his throne. When they were disappointed in their expectation, and found him unwilling to lead in a revolt from Rome, they were ready to turn against him and cry "Crucify him!" (9) *Of how small account is the popular favor!*

14, 15. Found a young ass. The circumstances of the finding are narrated in Mark 11, 1-6. The ass was anciently held in high honor, nobles and kings riding on it. Probably the owner of this ass was a friend of Jesus. **As it is written.** In Zech. 9, 9. It is quoted not precisely, but according to the usage of New Testament writers, varying the language—which was familiar to all Jews—in order to make the thought more emphatic.

16. These things. The events here narrated. **Understood not his disciples.** Before the crucifixion, they saw not how all these acts were fulfilling the Old Testament prophecies. **When Jesus was glorified.** By his death, resurrection, and ascension. **Then remembered they.** Their minds were enlightened by the Spirit, and they saw both new meanings in the Scriptures, and their fulfillment in the life of Christ.

HOME READINGS.

- M. Jesus honored. John 12, 1-16.
- Tu. Jesus anointed. Matt. 26, 6-13.
- W. The anointed of God. Ps. 45, 1-11.
- Th. Jesus worshiped. Matt. 2, 1-15.
- F. Praising the Saviour. Ps. 118, 14-29.
- S. The triumphal ride. Matt. 21, 1-11.
- S. The honor foretold. Zech. 9, 9-17.

GOLDEN TEXT.

Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. John 12, 13.

LESSON HYMN. 6, 4.

Hymnal, No. 885.

Shepherd of tender youth,
Guiding in love and truth
Through devious ways;
Christ our triumphant King,
We come thy name to sing;
Hither our children bring

To shout thy praise.

Thou art our holy Lord,
The all-subduing Word,
Healer of strife:
Thou didst thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

TIME.—Six days before the last Passover.

PLACES.—Bethany. Jerusalem.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The King of kings.

QUESTIONS FOR SENIOR STUDENTS.

1. The Guest, v. 1-9.

The last scene at Bethany was one of sadness: what is this?

Who made this feast for Jesus?

Who were present?

What four different elements of human character are suggested? 1. By ver. 2 in Martha? 2. By ver. 3 in Mary? 3. By ver. 5 in Judas? 4. By ver. 9 in the Jews?

What evidence of Christ's divine knowledge can you find?

2. The King, v. 10-16.

What evidence that the heads of the old worship, the very chief priests, were as much in need of salvation as the meanest sinner?

From what parts of the world had the "much people" come to the feast?

Why did they all go forth that day to meet him?

How did their cry fulfill prophecy?

How was Jesus a king?

Where did this procession end?

What did the people expect he would that day do?

What was the effect upon them of the disappointment?

Practical Teachings.

1. Love counts no gift too precious for an earthly friend. Why should it deny any thing—time, talents, means, or life—to such a friend as Jesus?
2. He was a guest in Bethany with a few friends. He has promised to be my guest forever if I will. Rev. 3. 20.
3. Jesus disappointed their sinful earthly expectation. But he never disappoints the poor sinner who turns to him in penitence.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Guest**, v. 1-9.
When did Jesus come again to Bethany?
What miracle had been wrought there?
At whose house was he a guest?
Who sat at table with Jesus?
What place did Martha take?
How did Mary honor the guest?
Who found fault with her?
What objection did he urge?
Why did he object?
What was the rebuke of Jesus?
Why was her service approved?
What brought many guests to the feast?
2. **The King**, v. 10-16.
Who plotted for the death of Lazarus?
Who had heard of the coming of Jesus?
What preparations had they made to honor him?
How did they greet him?
On what did Jesus ride?
Who had foretold this? Zech. 9. 9.
Who were puzzled by these events?
When did they see their meaning?

Teachings of the Lesson.

- Where, in this lesson, are we taught—
1. That love finds no service costly?
 2. That loving service is pleasing to Jesus?
 3. That an evil heart always finds an evil motive in others?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who made a feast for Jesus in Bethany? **His friends.**
Who served at the feast? **Martha.**
Who sat at the table and ate with Jesus? **Lazarus.**
What did Mary do? **She anointed the feet of Jesus with spikenard.**
What was spikenard? **A sweet and costly perfume.**
Why did Mary do this? **Because she loved Jesus.**
What will we do if we love Jesus? **Give him the best that we have.**
Who found fault with Mary? **Judas, who afterward betrayed Jesus.**
What did he say she ought to have done? **Sold the perfume, and given the money to the poor.**
What did Jesus say? **Do not find fault with her, she has anointed me for my burial.**
Why did he speak of his burial? **He knew that in a week he would be lying in his grave.**
Where did Christ go the next day? **To Jerusalem.**
How did he go? **Riding on the colt of an ass.**
Who came to meet him? **A great multitude of people.**
What did they strew in his way? **Branches of palm-trees.**
What did they shout? (Repeat the Golden Text.)
When did the disciples understand all these things?
When the Holy Spirit came and opened their eyes and hearts to the truth.

Words with Little People.

- Can you not sing a happy song and praise Jesus, too? The birds are singing; the woods, the fields of waving grain, the lakes, the mountains, and the sea to "his throne their tribute bring."
Hark! I can almost hear you singing.
"We thy children join the chorus,
Merrily, cheerily, gladly praise thee.
Glad hosannas joyfully we bring to thee."

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Jesus go soon after the raising of Lazarus? **To the land beyond Jordan.** 2. When did he come again to Bethany? **Six days before the pass-over.** 3. What did they there do to honor Jesus? **They made him a supper.** 4. With what did Mary, the sister of Lazarus, anoint the feet of Jesus? **With costly ointment.** 5. Where did Jesus go on the day following? **To Jerusalem.** 6. With what shouts did the people come out to meet Jesus? **"Hosanna," etc.**

TEXTS AT CHURCH.*Morning Text*.....*Evening Text*.....**ANALYTICAL AND BIBLICAL OUTLINE.****Our Gifts to the King.****I. OUR INVITATION.***There they made him a supper.* v. 2.*"Came down, and received him joyfully."* Luke 19. 6.*"Will sup with him, and he with me."* Rev. 3. 20.**II. OUR SERVICE.***And Martha served.* v. 2.*"Your work and labor of love."* Heb. 6. 10.*"Zealous of good works."* Titus 2. 14.**III. OUR SELF-SACRIFICE.***A pound of ointment....very costly.* v. 3.*"She hath done what she could."* Mark 14. 8.*"Be told for a memorial."* Matt. 26. 13.**IV. OUR FIDELITY.***He was a thief, and had the bag.* v. 6.*"Who then is a faithful....servant?"* Matt. 24. 45.*"Required in stewards....found faithful."* 1 Cor. 4. 2.**V. OUR INFLUENCE.***By reason of him many....believed.* v. 11.*"Beholding the man....could say nothing."* Acts 4. 14.*"Took knowledge....been with Jesus."* Acts 4. 13.**VI. OUR PRAISES.***Blessed is the king of Israel.* v. 13.*"Blessing....unto the Lamb."* Rev. 5. 13.*"Unto him be glory in the Church."* Eph. 3. 20.**THOUGHTS FOR YOUNG PEOPLE.**

1. Let us remember that we have a Saviour who could enter into the innocent pleasures of life, and sit down with his friends at a supper. Religion was never intended to rob life of its joys. v. 1, 2.

2. Let us not count the cost of our gifts to Jesus. The motive is what Christ honors in our offering, whether it be large or small. v. 3-5.

3. Each one may honor Jesus in his own way; Martha by her service, Mary by her present. But Christ sees the heart of each follower. v. 5-7.

4. Our offerings to Jesus may have a deeper meaning and a greater result than we ourselves know. A dying little girl gave her little "bank," with less than ten dollars in it, "to build a church for poor people." Her act inspired others, and the church was built. v. 7.

5. Let us remember that we have always the poor with us; the honest, needy ones, upon whom we can bestow our gifts. "Remember the poor" has ever been one of the mottoes of the Church. v. 8.

6. Sometimes curiosity draws men to faith. Many a careless hearer, who has come to Church out of curiosity, has been awakened and become a believer. v. 9-11.

7. We should never be ashamed to confess Christ as our King, and ourselves as his followers. Before all the world let us own him. v. 12, 13.

8. We shall see, as we study the Scriptures, how Christ fulfills the word! Then let us seek for Christ in the Old Testament, which is "the earlier Gospel." v. 14-16.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

THERE are two points to be borne in mind in considering this subject.

First, that a man is best honored when his mind, his aims, and his objects are rightly understood. There is wide difference between the ways men take to do honor to their fellows. In the case of one to whom all England desired to raise a national memorial, that of the heroic Gordon, it was rightly felt that any thing involving pomp or show would be out of place, and that something must be chosen which accorded with the purposes of his life. At the burial of an African princess an immense quantity of valuable cloth was interred with the body, and the obsequies of chiefs and kings have often been celebrated by the sacrifice of human life. I think it was an African potentate who proposed to shoot a slave in honor of an English traveler who was visiting him, so little did he understand what would please the visitor. A brave soldier esteems nothing such an honor as to have a post of danger assigned to him.

Second, that we often find some objecting to the honor shown to others. The Athenian who voted for the banishment of Aristides because he was tired of hearing him called "the Just" has many followers. But what was the real reason of his dislike? It must have been that he felt the honor paid to Aristides detracted something from himself. The reason of Ahithophel's vexation, when the counsel of Hushai was followed (2 Sam. 17. 23), was because it meant the neglect of his own advice. And when Haman by command of King Ahasuerus had to show honor to Mordecai (Esth. 6. 10-12) that which made the matter especially bitter to him was that he had expected these very honors himself. Our subject to-day is "Jesus Honored." It seems almost strange, after seeing him contradicted, rejected, persecuted, to come to this, while yet reading of his earthly life. And John has (unlike Matthew and Mark) put these two occasions on which he was honored together (as they actually do come, in point of time), as if to give us opportunity to observe the contrast between them.

The first occasion was at Bethany.

The feast of the passover was approaching, and our Lord had come to Bethany to lodge there, at least for a few nights, while he went in and out of Jerusalem. "There they made him a supper"—a very ordinary way of showing honor to a guest. The supper, however, appears to be mentioned for the sake of an incident which marked it. The customary ceremony (Luke 7. 44-46) had doubtless been observed with more than usual care, yet one of the party proceeded to anoint our Lord afresh. The fragrance that filled the place soon proclaimed what Mary had done, and how costly was the perfume she had appropriated to this use. Thus Jesus was honored before all.

The second occasion was at Jerusalem.

Our Lord had usually entered the city quietly,

without attracting special notice, and but a few months before, at the feast of tabernacles, he had come "in secret." But this time he came with a large company. Numbers had accompanied him from Jericho (Matt. 20. 29; Mark 10. 46), and others who had heard of the raising of Lazarus went out of the city to meet him. He came "a week, and sitting upon an ass" (Matt. 21. 5), without pomp or show, yet the scene must have been an imposing one. The multitude with their waving palms, symbolical of gladness and peace, and their cries of "Hosanna to the Son of David" was such as to create a profound sensation, so that we are told by Matthew, "All the city was moved, saying, Who is this?" No such homage had been paid to our Lord in Jerusalem before.

But how did our Lord receive the homage of the multitude? We are not told that he was pleased or that he commended them. He justified his disciples when the Pharisee demanded that their shouts on the way should be silenced (Luke 19. 40). On the following day he expressly accepted the praises sung by the children in the temple. Matt. 21. 16. But the only expressions we have of his feelings on this day are the tears shed, and the words of sorrow spoken: "When he was come near, and beheld the city." Luke 19. 41, etc.

On the former occasion it was very different. He recognized the significance of Mary's act: "Against the day of my burying hath she kept this;" "In that she poured this ointment on my body, she did it for my burial." Matt. 26. 12. And we are told by Matthew and Mark that he commended it; "She hath wrought a good work on me," and he immortalized it: "Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a testimonial of her."

Why this contrast? The homage of the multitude was a mere passing tribute, given in utter ignorance of what Jesus had come to do. They had imagined his kingdom to be "of this world," and received him accordingly. Mary, on the contrary, recognized his mission. She saw that before him lay the cross and the grave. She, alone of all that were with him, in some measure understood and entered into that which was coming, and anointed him beforehand, for death and burial.

A young lady once told me she thought we ought to give the very best we had to the Lord. But, alas! all she had in her mind was outward show, grand churches, elaborate services, splendid music, etc. Another lady (Miss F. R. Havergal) prayed him to take her whole life, moments and days, voice, lips, feet, silver and gold, intellect, will, love, heart, and make them his own. Which was the better gift?

Why were two so different? The first thought of Christ merely as demanding outward homage. The other remembered that he died, and that by his death she was redeemed, body and soul, "bought with a price" that she might glorify him.

I have hardly space left to speak of the objections raised by some who saw Jesus honored. But ob-

serve whence they arose. The Pharisees said: "Perceive ye how ye prevail nothing? Behold, the world is gone after him." Judas said, "This might have been sold . . . and given to the poor, . . . not that he cared for the poor, but because he was a thief and had the bag," etc. Self in both instances. The openly ungodly world objects even to outward honor being shown to Christ. It counts all this an infringement of its own rights. The heartless professor is very different. He approves of it. But if you speak of giving up all to Christ, he will say: "This is too much: it is waste; we should keep some of our life for ourselves," etc. He has never entered into the secret of his death! "He died for all, that they which live should not henceforth live unto themselves, but unto him that died for them." "Therefore the love of Christ constraineth us!" 2 Cor. 5. 14, 15.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Briefly state the events between the last lesson and the present one, and draw a map showing the journeys from Bethany to Ephraim, through Perea to Jericho, and to Bethany again.... Call attention to the time, a week before the crucifixion.... The feast, and the manner of "sitting at the table.".... How many Maries are named in the New Testament, and which was this?.... Compare the accounts of her act of love for Christ.... The value of her gift.... Traits of Judas here shown. Our duty toward the poor.... The curious seekers after Jesus and Lazarus—what good came from their curiosity?.... Compare the accounts of the triumphal entry into the city.... How Christ fulfilled prophecy.... Find in this lesson six different ways in which we can show our honor to Christ.

References. FREEMAN'S HAND-BOOK. Verse 2: Reclining at meals, 712. Ver. 3: The "pound," 812. Ver. 6: Money-bags, 774. Ver. 7: Preparation for burial, 832. Ver. 13: Palm-branches, 687, 891.

Songs from the Epworth Hymnal.

4. Wake the song.
66. Crown him with many thorns.
67. Hail, thou once despised Jesus.
73. Come, Christian children.
74. The name of our salvation.
78. When, his salvation bringing.
81. Saviour, blessed Saviour.
152. All for thee.
249. Jesus shall reign.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Gifts to Our King.* Make a crown on the board, or pin up one made of gilt paper. Talk about crowns, and ask if we have learned in our Sunday lessons of any one who deserves to wear a crown. The children will say, "Jesus." Then call from them the miracle which proves his power over death. Tell that Jesus has come back to Bethany again, on his way to Jerusalem.

Describe the supper, Lazarus at the table with Jesus and the disciples, the curious Jews watching, Martha waiting on the table, and Mary coming with her rich gift, to show her love for Jesus. Tell that Mary had more reason than ever to love Jesus, since he had given back her brother, and ask children to think if they have not each some special reason to love Jesus, calling attention to gifts of life, health, friends, home, etc.

Tell of the fault-finding Judas. He loved money more than he loved Jesus. He said Mary ought to have sold the ointment for three hundred pence (about fifty dollars) and given the money to the poor. Did Jesus blame Mary? No, he knew that love is worth more than money, and he was glad to see the love in Mary's heart which led to the act. Teach that money cannot buy heaven, but love takes it as a gift. Jesus wants our love. Who will come with a gift to King Jesus today?

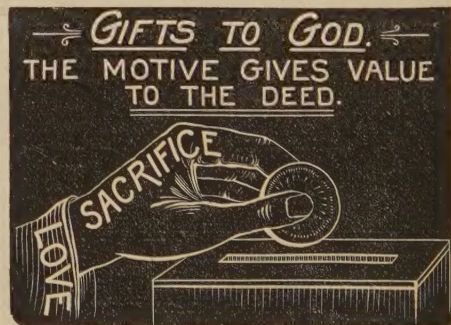


If you can get a palm-branch show it to the children, describing graphically the entrance of the Lord into Jerusalem. Tell that hundreds of years before this the prophet Zechariah wrote about it. Read from Zech. 9. 9. Tell story of a peasant who thought that he would have been glad

and proud to have the Lord ride on his colt, and who took out a copper coin to put into the collection, while this thought was in his mind. Seeing on the coin the picture of a horse, he said, "After this all the coppers which come to me bearing the image of a horse shall be given to the Lord for missions." This he did, and he thought he never had so many coppers before! By and by he began to notice that some silver pieces bore the image of a horse, and he gave these also. Then one day he sold a pig, and received a gold coin in payment. But, alas! a horse was stamped on the coin! Could he give that? Some words were also on the piece of gold, "Never draw back," and the poor peasant gave his gold also to the Lord. Show that the love in his heart which led him to give was more in the Lord's sight than all the money, and teach that our King deserves all that we can give. First, let us give ourselves, and then all that we have will seem but little to give to so kind and good a King.

Blackboard.

BY J. R. PHIPPS, ESQ.



It is not the size of the gift that denotes the love of the giver. The motive gives value to the deed. The motive power, LOVE, is in the heart; that power sets in motion the wheels of self-sacrifice. Without it there is no action. Give the heart to God, and all other gifts will be acceptable when prompted by love of him.

A CANCELLATION SENTENCE.

1. How can I honor Jesus my King?
2. Can I honor Jesus my King?
3. I honor Jesus my King!
4. Honor Jesus my King!
5. JESUS MY KING!

1. A question. 2. Can I honor him? 3. A declaration.
4. An entreaty. 5. Praise.

Lesson Word-Pictures.

A feast at Bethany! There are the guests reclining on their couches before the long supper-table. There, too, is Lazarus, whom Jesus aroused from the deep sleep of death, and Jesus who soon will die upon Calvary for Lazarus, you readily detect. Look at the outer door! What an eager crowd presses about it, curious to see Lazarus and the great Miracle-worker. Here comes Martha bearing some savory dish for the table, and that woman bending down to the feet of Jesus, anointing his feet, wiping them with her thick, heavy tresses of hair, is Mary. How fragrant with the ointment is all the house! But who is that, gripping hard with one hand a money-bag, while he flings at Mary a look of wonder and scorn, covetousness and hate? Hear his angry faultfinding, his specious plea for the poor? Money-bag, looks of avarice and hate, words of anger, all mark out the traitor Judas. Still the feast goes on. People congratulate Lazarus. Wise words fall from the lips of Jesus. Martha glides from

guest to guest. Mary's ointment breathes its odor through the house. That was the day when men honored the very feet of Jesus. We reach the day when men would have crowned his head. The great pass-over multitude is gathering. They swarm in the roads leading to the city and they crowd its streets. And now from man to man goes the story that Jesus is coming! Yes, Jesus is somewhere on the road leading across Olivet to Jerusalem. The cry is raised, "Let us go to meet him!" They are hastening toward Olivet. Palm branches are seized, and with shouts of "Hosannah!" the rejoicing host is on its way to meet Jesus. There he is, coming across Olivet, riding on a young ass, Zion's king in majesty. And see the people! How jubilantly they wave their palm branches! How loud their shouting now! And watch them as they strip off their garments and throw them down in the road that Zion's King may have a royal way in which to travel. Hosannah! Hosannah! O how the triumphant outcries shake the air!

A. D. 30.]

LESSON VI. GENTILES SEEKING JESUS.

Aug. 8.

John 12. 20-36. [Commit to memory verses 23-25.]



20 And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Beth'sai'-da of Gal'i-lee, and desired him, saying, Sir, we would see Je'sus.

22 Philip cometh and telleth An'drew: and again An'drew and Philip tell Je'sus.

23 And Je'sus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Je'sus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Je'sus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Je'sus and departed, and did hide himself from them.

General Statement.

The first three days in the passover-week were eventful in the life of Christ. On Sunday he rode in triumph to the temple, and looked around its courts; and then, to the surprise of the multitudes which attended him, returned quietly to Bethany. On Monday morning early he passed again over the brow of Olivet, and spoke the words of rebuke to the barren fig-tree, not because he was angry against a senseless tree, but because he saw in the tree the type of a senseless people. He entered the temple a second time, and, acting as a King in his Father's house, he drove out the buyers and sellers from its courts, as he had done before in his earlier ministry. At evening he returned to Bethany, for he had no home in the city, and it was unsafe for him within its walls. Tuesday was the last day of the Saviour's public teaching, and from early morning until near the sunset it was spent within the temple. In turn he met and discomfited upon the field of controversy the

Pharisees, the Herodians, and the Sadducees. He gave the final denunciation to the Jewish leaders contained in Matthew 23. Then he turns to leave the temple for the last time, pausing to give a word of commendation to a poor widow who was dropping her mite in one of the treasure-boxes in the Court of the Women. Just at that time he received word that in the Court of the Gentiles without was a company of Gentiles who desired to see him. They proffered their request through Philip, who came from the Gentile border of Palestine. Philip was not certain whether his Master would talk with these foreigners, even though they were worshippers of God and pilgrims to the temple, but after consultation with his townsman, Andrew, he presented their request to Jesus. The Saviour saw in this inquiry of Gentiles the promise of the day, soon to dawn, when the whole world should come pressing toward the gates of the Gospel.

Explanatory and Practical Notes.

Verse 20. There were certain Greeks. Not necessarily from the land of Greece; but Gentiles who spoke the Greek language, which was at that time the prevalent tongue of the better classes throughout the eastern part of the Roman empire. Gentiles, it is to be remembered, were all races of men outside of the Jews. **Came up to worship.** It was the custom for all Jews in Palestine to come to Jerusalem three times a year, at the great feasts of Passover, Pentecost, and Tabernacles, or at least once, at the Passover. From the fact that these Gentiles came to worship, and not from curiosity, it is evident that they were "proselytes of the gate," or people who had abandoned the worship of

idols and were seekers after God, though they had not become Jews by accepting circumcision. **The feast.** Passover, which was at that time three days distant.

21. The same came therefore. They were in the Court of the Gentiles, while Jesus was within, where they, being Gentiles, could not enter, in the Court of the Women. **To Philip, which was of Bethsaida.** Bethsaida, Philip's home, was at the head of the Sea of Galilee, and thus on the frontier of Palestine, near the Gentile regions of Decapolis, from which these Greeks may have come. **We would see Jesus.** They had heard of his miracles and teachings, and desired to have per-

sonal converse with him. (1) *Their request voiced the cry of the world then, and through all the ages since, and now.*

22. Telleth Andrew. Who was his townsman. John 1. 44. They regarded their Master as a peculiarly sacred person, and thought it was doubtful whether he would wish to meet with Gentiles, who were held in contempt by Jews. **Andrew and Philip tell Jesus.** Both were plain, practical men, unable to comprehend the deeper truths of the Gospel; but both were of the spirit that is ready to bring men to Jesus.

23. Jesus answered them. It is not stated that Jesus met the inquiring Gentiles, but almost certain that he did. **The hour is come.** The coming of these Greeks reminds Jesus of his own approaching death, through which salvation shall come to them and to all the world. **The Son of man.** Christ gave this title to himself as a representative man who was to bring the race into fellowship with God. **Should be glorified.** This term "glorified" is peculiar to John's gospel in its reference to the death, resurrection, and ascension of Christ taken as a whole. Through these events glory, wide as earth and heaven, and lasting as eternity, has indeed come to Jesus. As a teacher he might have been remembered, but as a Redeemer he is glorified.

24. Verily, verily. The truth that the triumph of Jesus can come only through his death is first presented in an illustration, then in a statement. **Except a corn of wheat.** Rev. Ver., "a grain of wheat." **Fall into the ground and die.** In other words, if the kernel of wheat be kept in the granary, it does nothing; if it be dropped into the ground and decay, it becomes the germ of a harvest. So if Christ had taken care of his life, he would have wrought but little for humanity. By dying, he became the giver of life to many. **If it die.** It does not perish, though it dies in the process of planting. So the real life of Christ was not lost, nor is ours lost by death. **Much fruit.** To the kernel of wheat comes the head of grain, a hundred-fold; to the Saviour the countless multitudes of saved souls. (2) *Notice the great emphasis laid by the Saviour on his own death.*

25. He that loveth his life. The same principle which governs the Saviour's life is extended also to his disciples, and indeed to all men. He whose interests concentrate in self, who lives for self, and thinks of self, suffers the eternal loss of the best part of his being, in the eternal life. A man who seeks after riches or honor fails to obtain the true reward of life. **He that hateth his life.** Jesus uses strong language in order to awaken attention to his proposition. He means that the outward life is to be sacrificed, if need be, to the spiritual needs; that a man shall give up all, even life itself, rather than suffer the loss of eternal life. Such a man as Paul hated his life, by counting it as of no value, except as it was given to the Gospel.

26. If any man serve me. Perhaps these words were addressed to the Greeks, who might wish to become disciples of Jesus. **Let him follow me.** In this life of "hating one's self." (3) *He who would be a servant of Christ must follow his example of self-sacrifice. Where I am.* Already Christ looks at himself as glorified, or lifted up to the heavenly state. **There shall also my servant be.** This is true heaven, to be with Christ is, and we who have not seen him with the eyes of flesh shall enjoy this privilege. **Him will my Father honor.** As the Father honors his Son, so will he honor those who walk in his Son's footsteps. (4) *Let us seek the abiding honor from God, rather than the transient honors of men.*

27. Now is my soul troubled. The soul is the seat of the emotions and thoughts, not the spiritual nature. For a moment there was a shrinking of the human nature of Jesus from the agonies which he saw before him in "the hour" which was soon to open. **What shall I say?** "Shall I turn aside from the path of the cross and the grave? shall I seek release from the hour and its fate?" **Father, save me from this hour.** There are two views of this sentence: one that makes

it an answer to the question of the preceding clause, "Shall I say, Father, save me from this hour?" Another, that makes it a true prayer, just as two days afterward Jesus cried out, "Let this cup pass from me." The latter view we adopt in these Notes. **But for this cause.** For a moment there is hesitation, but for a moment only; since in an instant the spirit recovers the mastery, as the Saviour sees that "this hour" was the aim of his coming to earth. He will not renounce the high purpose of redemption, for which he was born.

28. Father, glorify thy name. This was the full renunciation of the human will to the divine. The Son of man is ready for the sacrifice. **Came there a voice from heaven.** It was a voice, speaking definite words, but heard only by those whose spiritual nature was in condition to receive it. **I have both glorified it.** As at the baptism and the transfiguration a divine attestation had been given, so there came one now. **Will glorify it again.** By the scenes of the crucifixion, resurrection, and ascension of Jesus, which were destined to give a new glory to God.

29. The people therefore. There was a sound, but only those whose spiritual nature was attuned to sympathy with Christ could understand it. To the common ears there came only a sound of thunder; to others, it was as though an angel spoke some inarticulate utterance; to a few, such as John himself, the voice had a meaning. (5) *Let us seek that fine harmony of nature which can see and hear God.*

30. Jesus answered. He answered their discussions among themselves concerning the sound. **Came not because of me.** He needed no outward sign, for with the ear of the spirit he could constantly hear the voice of his Father. (6) *Let us seek a complete fellowship with God, which will not require external tokens of his presence. For your sakes.* To test the faith of the by-standers, and by testing to strengthen it.

31. Now is the judgment. He is still speaking as from the stand-point of the cross, on which he already hangs in spirit; and he perceives the cross becoming the tribunal of the world. Those who accept the crucified are on one side, as acquitted; those who reject him are on the other, as condemned. (7) *The great question for every heart to decide is that of its relation to the cross of Christ. The prince of this world.* The invisible, personal Satan, whose power has dominated the mass of mankind since the fall. **He cast out.** Through the cross, Satan is cast down from his high seat, and his empire over the hearts of men is broken.

32, 33. If I be lifted up. Still the cross is before the Saviour's mind, and now he sees the cross transformed to a throne, which receives the homage of the world. **Will draw all men.** This sublime prophecy has been fulfilled. The attention of the world has been drawn to Jesus as to no other man in history, and the loyal homage of millions has been given to him. All men are drawn, whether all men yield to the influence or resist it. (8) *Has the fascination of the cross fallen upon you? This he said, signifying.* This is the apostle John's interpretation of his Master's utterance. He calls attention to the fact that the Saviour not only foretold his own death, but its form, through the cross.

34. We have heard out of the law. The current name for the Old Testament taken collectively. **Christ abideth forever.** This was their understanding of the predictions of "an everlasting kingdom." **Must be lifted up.** They understood this expression to mean, as it did, a removal by death. **Who is this Son of man?** "We know who the Christ is, but who is this Son of man that is to die?"

35, 36. Yet a little while. Only two more days. **Is the light with you.** While he was on the earth it was light, when he should leave it would be darkness. **These things.** His last messages to the Jews. **Departed.** To Bethany, where he stayed in retirement until the evening of the supper and the agony in the garden.

HOME READINGS.

- M.* Gentiles seeking Jesus. John 12. 20-36.
Tu. Gentiles believing Jesus. John 13. 37-50.
W. Preaching to the Gentiles. Acts 13. 38-52.
Th. Wishing to see Jesus. Luke 19. 1-10.
F. How to serve Christ. Matt. 10. 32-42.
S. The sacrifice for men. Heb. 2. 5-18.
S. Walking in the light. 1 John 2. 1-11.

GOLDEN TEXT.

And I, if I be lifted up from the earth, will draw all men unto me. John 12. 32.

LESSON HYMN. L. M.

Hymnal, No. 213.

Lord Jesus, when we stand afar
 And gaze upon thy holy cross,

In love of thee and scorn of self,
O may we count the world as loss.
O holy Lord ! uplifted high
With outstretched arms, in martial woe,
Embracing in thy wondrous love
The sinful world that lies below !
Give us an ever-living faith
To gaze beyond the things we see ;
And in the mystery of thy death
Draw us and all men after thee !

TIME.—The Tuesday before the crucifixion.
PLACE.—Jerusalem.
RULERS.—Same as before.
DOCTRINAL SUGGESTION.—Following Jesus.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Saviour Sought**, v. 20-22.
How widely had the fame of Jesus spread through the world ?
What seems to have been the chief theme of conversation among the people ?
What was the religious belief of these Greeks ? ver. 20.
What did they mean by saying " We would see Jesus ? " Where have we seen Philip before in these studies in John ?
What connection had he and Andrew had in a famous scene in Christ's life ?
Why did they apparently hesitate about bringing these men to Jesus ?
Had there ever been an instance of this kind ?
2. **The Son Glorified**, v. 23-36.
What announcement did Jesus make concerning himself to these Greeks ?
In what was this being glorified to consist ? ver. 32.
What illustration from nature did he use to lead them to the statement of his crucifixion ?
What is the glory of a grain of wheat ?
What is any man's glory ?
How did the struggle in the Saviour's soul show itself ?
What was the last testimony which God gave as to the relation of Jesus to him as the Father ?
What was the last question asked him by the world ? ver. 34, last clause.
What is the world's question to-day ?

Practical Teachings.

1. See Andrew again bringing men to Christ. What an example Andrew has left us !
2. Self-sacrifice is the true law for life.
3. The elevation of man has come from Christianity.
4. " Who is this Son of man ? " Can I answer as Peter did—as Martha did—as Nathanael did ? It is the question every soul must answer.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Saviour Sought**, v. 20-22.
What visitors came to the passover ?
What brought them there ?
To whom did they come ?
What was their petition ?
How was Jesus informed of their desire ?
2. **The Son Glorified**, v. 23-36.
What hour had now come ?
Of what did Jesus speak ? John 13. 1.
How alone can the seed be fruitful ?
What did Jesus say of love of life ?
What proof of service is required ?
What reward of service is promised ?
What did Jesus say of himself ?
What was his prayer ?
How was it answered ?
What did the people say of the voice ?
What did Jesus say of it ?
How did he foretell his death ?
What questions did the people ask ?
What had they then with them ?
What were they bidden to do ?

Teachings of the Lesson.

- Where, in this lesson, are we taught—
1. The lesson of perfect sacrifice ?
2. The lesson of perfect obedience ?
3. The lesson of perfect submission ?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who came to Jerusalem to worship ? Some men who were Greeks.
What did they say to Philip ? " We would see Jesus."
Who went and told Jesus about them ? Andrew and Philip.
Of what did Jesus speak ? Of his death on the cross.
How is Christ's death more glorious than his life ? As the plant of wheat is more fruitful than the little seed.
Who will have life eternal ? Those who give their lives to Jesus.
Who will not have life eternal ? He who loves his life and lives it for his own pleasure.
What must we do if we would serve Jesus ? Follow him in the path of love and self-denial.
Whom will God honor ? All who follow Jesus.
What did Jesus ask of God ? To glorify his name.
Why did Jesus ask this ? That his disciples might believe that he came from God.
What was heard ? A voice from heaven, saying, " I will glorify it."
What great truth did Jesus then speak ? (Repeat the Golden Text.)
What is it that draws us all to Christ ? His death on the cross.
What did the people say when they heard him talk of death ? How can Christ die ? The law says, Christ lives forever.
What did Jesus ask of them ? To believe on him while he was with them.
What would they then become ? Children of light.

Words with Little People.

When you feel sorry for your sins, *wish* you could leave them off. *wish* you had a clean heart, *want* so much to do kind, loving deeds, and speak *only* sweet, pleasant words, it is *Jesus drawing* you by the *Holy Spirit* to himself. Now, if you will say the Golden Text, " And I, if I die on the cross, will draw all men unto me," I think you will understand and love it.

THE LESSON CATECHISM.

[For the entire school.]

1. To what day do the events of this lesson belong ? The last day of Christ's teaching. 2. What was said by some Gentiles in Jerusalem ? " We would see Jesus." 3. What hour did Jesus say had come ? The hour when he should be glorified. 4. How was Jesus glorified ? By dying for men. 5. What did Jesus say of himself in the Golden Text ? " And I," etc. 6. What did he urge the people to do while they had the light ? To believe in the light.

TEXTS AT CHURCH.

Morning Text.....
Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Uplifted Christ.

- I. AN ATTRACTIVE SAVIOUR.
Sir, we would see Jesus. v. 21.
" Will draw all men." v. 32.
" Gentiles shall come to thy light." Isa. 60. 3.
- II. A GLORIFIED SAVIOUR.
The hour is come.... should be glorified. v. 23.
" Declared to be the Son of God." Rom. 1. 4.
" God also hath highly exalted him." Phil. 2. 9.
- III. A DYING SAVIOUR.
If it die, it bringeth forth much fruit. v. 24.
" Shalt make his soul an offering for sin." Isa. 53. 10.
" A ransom for many." Matt. 20. 28.
- IV. A TROUBLED SAVIOUR.
Now is my soul troubled. v. 27.
" How am I straitened." Luke 12. 50.
" Offered up prayers... with strong crying." Heb. 5. 7.

V. A SUBMISSIVE SAVIOUR.

Father, glorify thy name. v. 28.

"Lo, I come, . . . to do thy will." Heb. 10. 7.

"Not as I will, but as thou wilt." Matt. 26. 39.

VI. AN ATTESTED SAVIOUR.

Then came there a voice from heaven. v. 28.

"This is my beloved Son." Matt. 3. 17.

"This is my beloved Son." Matt. 17. 5.

VII. A VICTORIOUS SAVIOUR.

Now shall the prince . . . be cast out. v. 31.

"Satan as lightning fall from heaven." Luke 10. 18.

"Overcame him by the blood of the Lamb." Rev. 12. 11.

THOUGHTS FOR YOUNG PEOPLE.

The Attractive Power of Christ.

1. Christ draws men out of all nations. These Gentiles were the first-fruits of a mighty harvest "from the seed that was sown in an open grave." v. 20, 21.

2. Christ draws men to inquiry and to faith. The request of these Gentiles is the cry of many hearts, "We would see Jesus." There is a hunger of the heart which only Jesus can satisfy. v. 21.

3. Christ draws men by his death. It is the crucified Christ that produces the fruit among the nations. Had he lived, he would have remained alone; he died, and lo, a mighty harvest of souls springs up. v. 24.

4. Christ draws men to follow his example of self-sacrifice. Until he came, the ideal man was the one who could win for self. Since he died, men have been willing to live like him for others, and to die, if by dying they could serve his Gospel. Sometimes the best use for a life is its surrender for a worthy cause. v. 25.

5. Christ draws men to true honor. Not to the honors of earth, which soon pass away, but to the honor that comes from God, which is eternal; for God, who honors the Son, rewards all who follow in his footsteps. v. 26.

6. Christ draws men to triumph. Those who are against Christ and under the power of Satan are cast out with their master; and those who are on his side share in his triumph. v. 31.

English Teacher's Notes.

THERE is no mistake as to what is meant when we speak of a man being "hung." The word is an ordinary one, and may be applied to many different things, but if used in this way it is at once understood to refer to the ignominious death to which the law sentences the worst criminals. There is another way in which the word is sometimes used which contrasts strongly with this. I speak of some artist's picture being "hung," and it is understood that the artist has obtained his desire and that his handiwork has been prized worthy of a place in some public exhibition, where it will be displayed to an admiring crowd. There is nothing in common between the two cases or meanings of the word "hung." In the first instance it stands for shame and suffering, in the second for honor.

Our Golden Text contains an expression which enfold in itself the opposite meanings—the words "lifted up." But in this case the meanings are so closely connected that they can hardly be discovered, since the one is the outcome of the other.

The expression, in the time of our Lord, was em-

ployed to designate the most ignominious of deaths, that inflicted by the Romans, either on slaves or on the very lowest of criminals—the "death of the cross." No "Roman citizen" was ever crucified. To be "lifted up" meant to suffer the punishment of the lowest malefactor.

But in other parts of the Scripture we shall find a very different meaning belonging to the words. Look at Psa. 147. 6, and 1 Sam. 2. 7, where the idea, instead of death and shame, is that of life and glory, the thoughts which we should naturally attach to them.

When were these words used by our Lord?

We read last time of his public entry into Jerusalem, and of the remarkable reception given him by the populace. It was at this time—we cannot tell exactly which day, that certain Greeks desired to see him whose name and fame were in the mouth of every one. Our Lord probably taught in the place of general resort, the "Court of the Women," and it was not possible for them to approach him there, since all Gentiles were excluded. Through means of Andrew and Philip their wish was made known to him, and this request gave rise to the discourse which followed. In the midst of this discourse a remarkable attestation of his divine mission was given from above, which some of the hearers attributed to the voice of an angel. These things seemed to point to the further exaltation of him who had been already welcomed as the "Son of David" and the "King of Israel." Yet, when he spoke the words of our Golden Text he looked forward to something very different. "This spake he, signifying what death he should die."

But that death involved two things.

1. *Descent.* The "Son of David" to die the death of a slave—the "King of Israel" to suffer as a malefactor—the Holy One to undergo the treatment reserved for the vilest! Was not this an infinite descent? Yet it was needful for the accomplishment of his mission. If the "corn of wheat" is to fulfill the purpose for which it is given, it must "fall into the ground," must go down deep beyond the reach of daylight, down into the dark earth, and there, hidden away out of sight of man, it must "die," fall to pieces. Otherwise it "abideth alone"—remains what it was before, instead of being multiplied a hundred-fold. And our Lord looked forward to a like descent into the depths of contempt and agony—into the grave—into the world of the dead. That the people thus understood his words is shown by their question, ver. 34. But that descent involved

2. *Ascent.* By virtue of its death the corn of wheat becomes great. What so welcomed and honored as the golden sheaves of the harvest field? "If it die, it bringeth forth much fruit." And our Lord did look forward to glory and joy. Verse 23; Heb. 12. 2. But they were to come through the cross. The "lifting up" of shame and suffering was the way to the "lifting up" of honor and praise. How is this? Look at the other expression in our Golden Text: "I will draw all men unto me."

There is a fine picture now on exhibition not far from the place where I am writing. Numbers are drawn, day by day, to see it. The fame of the painter, the title and description of the painting, the report given by others, all draw them thither to gaze and wonder and admire. Just so are many drawn to the cross where Christ was "lifted up." The story of the cross is so wonderful, so well-known, so touching, that thousands come to gaze upon it. That is one kind of drawing.

But there is a different kind. Look at the plant as it turns to the sunlight. It is drawn thither because that sunlight is just exactly what it needs, so it opens its petals and drinks in the rays, and gives out what it receives in glowing colors and sweet odors. Look at the vessel quietly moored; it draws ever to its anchor that secures it. And it is the cross of Christ which meets the need of the sinner. There he sees that God loves him. There he sees the heart of God open toward him. There he finds light and life. And there too he finds security; under the blood there is shelter for the guilty and peace for the trembling one. And so he is drawn—drawn to Christ who was "lifted up" on the cross for his salvation. He takes Christ for his Lord, his King. And he joins the chorus, "Unto him that hath loved us and washed us from our sins in his own blood, . . . to him be glory and dominion;" and "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 1. 5, 6, 12.

Thus, the "lifting up" of Christ on the cross brings glory to God, and salvation to man. See what follows: "Wherefore God also hath highly exalted him and given him a name that is above every name; that at the name of Jesus every knee should bow . . . and every tongue confess that Jesus Christ is Lord." Phil. 2. 11. There is a "lifting up" of glory!

Let the teacher ask:

What do you think of the first "lifting up" of Christ? Has his death drawn you?

How has it drawn you—simply to gaze, or to take it into your heart?

What will the second lifting up of Christ be to you? See what is said about it, 1 Thess. 2. 7-10. Which will be your part?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Present an outline of the three visits of Jesus to the temple on Sunday, Monday, and Tuesday of Passion-week, and of the events at each visit. . . . It might be well to draw a rough map of Jerusalem, the Mount of Olives, and Bethany, and to mark each journey upon it while telling the story. . . . Also a diagram of the temple and its courts, showing the Court of the Gentiles, where the Greeks were, and the Court of the Women, where Jesus was teaching. . . . Explain *Greeks; Bethesda; Son of man; glorified; corn of wheat; this hour; voice from heaven; judgment of this world; prince of this world; children of light*. . . . The Golden Text will serve admirably as a starting-point for the spiritual teachings of this lesson. . . . There is the "I," Jesus Christ. In

what views does this lesson present him? See the Analytical and Biblical Outline. . . . "The drawing of all men" is made the theme of the Thoughts for Young People. . . . Another outline: 1. Jesus as an object of interest. 2. Jesus as the germ of life. 3. Jesus as the troubled soul. 4. Jesus as the judge of men. 5. Jesus as the light of the world.

Songs from the Epworth Hymnal.

69. Tell me more about Jesus.
70. Thou dear Redeemer, dying Lamb.
106. Come, said Jesus' sacred voice.
110. Feast of blessing.
112. Come to Jesus.
116. Invitation accepted.
122. To Jesus I will go.
132. Freely for me.
255. The call for reapers.

Blackboard.

BY J. B. PHIPPS, ESQ.



THOUGHTS FOR A BLACKBOARD LESSON. The Gentiles desired to see Jesus. That should be the desire of every heart. Look at the blackboard. What comes between the eye and Jesus? *A barrier*. What is the name written on it? *Worldliness*. That hinders many from seeing the Saviour. Does it hinder any one in the school from seeing him as he is? Close by asking, "What is worldliness?" and get answers from several classes.

SUGGESTION. Draw the eye, or write the word "sight," with white chalk, the barrier with brown, and the word "worldliness" with red chalk. A cross might be faintly outlined back of the barrier.

Primary and Intermediate.

LESSON THOUGHT. *The Power of the Cross.*

The Framework of the Lesson. Ask children if mamma and papa sometimes go away from home, and write back a letter to tell where they are, what they are doing, etc. Tell that we have here a letter about a better friend than mamma or papa, telling what city he was in, what was being done in the city, and what would soon be done there. Where is the letter? Yes, it is printed in this book (show Bible), and is meant for each one of us. About whom does it tell us? Yes, about Jesus. Print "Jerusalem;" tell that Jesus had come with the disciples to the city to attend a feast. Tell where they came from, how they traveled, etc. Just out here, a little way from the city, they spent the night. Let children tell name of the place. Print it. Recall the entrance to Jerusalem. Pin up crown. Did Jesus enter as a king? Yes, but all the

time he knew that death was waiting for him. Pin up cross or draw shadowy outline of one. The disciples could not see it, but Jesus could, because he can see all things.

Incidents of the Lesson. Jesus went into the temple to teach. Many heard him, but there were others who had heard about him but who never saw him: Some of these came to Philip and said, "We would see Jesus." These men were Greeks. They had been taught to worship idols, but they had heard of Jesus and wanted to see him. Philip told Andrew, and the two disciples went together to tell Jesus. Jesus spoke some wonderful words then, and while he was talking there was a strange noise. Some said it was thunder, and others said it was an angel's voice. Jesus called it a voice from heaven, which came for their sakes, so that they might know he was the Son of God.



Teachings of the Lesson.

Jesus was ready now to give up his life on the cross, to save us from death. He gave all for us, to teach us to give all to him. Show a grain of wheat. What will happen if I plant this in the ground? More wheat will grow. Suppose I put it carefully away

in a box? Then no more wheat will grow from it. So, if we save our lives by doing the things that please

by taking care of self, we shall lose God's life in our souls. We must do what God tells us to, not what we choose, if we want life in heaven. A voice from heaven speaks to us to-day. God speaks now through his Book, and by his Spirit. Call for Golden Text. Have you heard his voice?

Lesson Word-Pictures.

O the great throng at the passover feast, flocking through the gates, hurrying along the streets, crowding the temple-courts! And those Greeks—can you not see them? They are looking about curiously, eagerly, as if on the hunt for some one. They meet Philip. They are anxious to say something. Their eyes flash out their excitement. They would see—they tell Philip—they would see Jesus. And Philip, he hurries away. He finds Andrew, and now both hasten off and stand at last before the waiting Saviour to say that men seek for him. O that waiting Saviour, still tarrying that a world might come to him, but how reluctantly it comes! He will not tarry here long. But hark! He is speaking. He is telling about the corn of wheat that finds its little grave in the earth. He is thinking of his own death, and he shrinks from it. Will not God save him from it? See! he is looking up to heaven. He is praying. Hark! O that impressive voice answering from heaven! The people look up in astonishment. Was it thunder? He is speaking again. He is thinking of Calvary. In thought he is hanging, suffering, dying for the world, that lifted, loving Saviour.

A. D. 30.]

LESSON VII. JESUS TEACHING HUMILITY.

[Aug. 15.]

John 13. 1-17. [*Commit to memory verses 13-16.*]



1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Is-car-i-ot, Si-mon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Si-mon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Si-mon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

General Statement.

The events of the week of the Saviour's passion are recorded with greater minuteness than those of any other portion of his life. Nearly one third of the gospels (and of John one half) is occupied with the account of this one week. But there is one day of which no mention is made. We know nothing of what took place on Wednesday, the day after the last teachings in the temple. Probably it was passed in retirement and meditation at Bethany, since not even John records any conversation as taking place on that day. On the afternoon of the following day, Thursday, Jesus went with the twelve once more to Jerusalem. About sunset they sat down together to the passover feast, celebrated, however, a day in advance of the usual time: for on the next day at sunset the Saviour would be dead upon the cross or lying in his sepulchre. They met in an upper room, furnished for the simple supper of the passover, with three tables arranged in an open square, and couches around them. There was a little strife for precedence in assigning the places among the disciples,

and perhaps they were unwilling to pay each other the service of pouring water upon the feet, as was customary when men came in from the street with their sandaled feet soiled by the dust. Their Master, fully conscious of his rank as the Son of God and Saviour of men, fully aware, too, of the scenes that were awaiting him on the morrow, would teach them a lesson, both concerning his own mission and their duty. He arose from his couch, laid aside his flowing outer robe, wrapped around his waist a towel, took a basin and pitcher, and one by one washed the feet of the twelve. What deep thought must have arisen in the mind of John; what guilty consciousness in the heart of Judas, already pledged to betray his Lord! There was a little hesitancy in Peter, when his turn came, and only a rebuke of the Master made him submit to the lowly service. In this act Christ showed at once his own errand to the earth, and the spirit which should actuate his disciples.

Explanatory and Practical Notes.

Verse 1. Before the feast of the passover. The words indicate that it was *immediately* before, just as Jesus was about to recline with his disciples around the tables. He partook of the feast a day earlier than the prevalent custom, knowing that on the morrow, the day of the feast, he was to die. **Knew that his hour was come.** He was within eighteen hours of his cross, and in the state of one that knows that he is dying; yet his thoughts were not of himself, but of his friends. **That he should depart.** Death, to him, was a departure from a place of journeying to a home in the Father's house. (1) *And so it may be to every one who follows Jesus.* **Having loved his own.** His own were those who had given him their faith and their love. Such he loved then, and such he loves now. **He loved them unto the end.** Not only to the end of his life, but "to the uttermost," carrying his love to the highest point. (2) *There is no limit to the love of Christ for his own.*

2. Supper being ended. Rather, as in the Rev. Ver., "during supper;" for it was not yet ended. Literally, it reads, "supper being," that is, in progress. **The devil.** The personal spirit of evil who tempts men to all wickedness. **Having now put into the heart.** Rev. Ver., "having already put." The purpose had been formed several hours, if not several days, before, and Judas was now watching for an opportunity to fulfill his contract of betrayal. This is mentioned to show the love of Jesus all the more strongly, since he knew how corrupt was one heart at the table with him. **Judas Iscariot.** See note, Lesson V, verse 4. **To betray him.** The betrayal was necessary, for the rulers could not seize Jesus while surrounded by his disciples and the friendly common people; unless some one revealed his place of retirement, he could not be taken by surprise. (3) *How high a man may be lifted by privilege, only to fall by sin!*

3. Jesus knowing. This verse is inserted to add emphasis to the Saviour's act of humility in washing the disciples' feet. He knew that the **Father had given all things into his hands**, and therefore that he was King of kings, and Lord of lords. He knew that he was divine in his origin, and divine in his destiny. Yet he humbled himself to perform for his disciples an act of menial service, for his thoughts were not of himself, but of them and their needs. (4) *True kingliness consists in the nature, and not in the outward appearance.*

4. He riseth from supper. From the couch on which he was reclining. For the custom of reclining at meals, see Lesson V, note on verse 2. **Laid aside his garments.** He took off the long, flowing outer garment, which would impede his work, but probably left on the close-fitting undergarment. **Towel, and girded.** He tied a long towel around his waist, leaving its ends hanging loose, that he might use them. Such was the garb of servants. (5) *One who knows that he is a prince can afford to appear as a servant.*

5. Into a basin. In Oriental feet-washing, the feet are held over the basin, not placed in it, and the water is poured upon them from a pitcher. **Began to wash the disciples' feet.** We learn from Luke 22:24, that there was a contest among the twelve for the leading place, probably each demanding the best couch at the table. Christ rebukes the spirit of selfishness by performing a servant's duty toward all. In his act were several symbols: 1. It was a symbol of his mission, representing himself, the Son of God, not seizing the honor which was his right, but emptying himself to become a servant. 2. It showed the need of their purification from sin, and the manner of it, by the cleansing of Christ. 3. It was a rebuke to their ambitious spirit, and a lesson in humility. 4. It showed them that the greatest among them was the one who excelled in acts of service toward others.

6. Then cometh he to Simon Peter. In the order of their sitting at the table, but it is impossible to tell what that order was. **Lord, dost thou wash my feet?** "Thou" is the emphatic word; "thou, the Christ, the Son of the living God." "Peter means to exhibit humility, but it is a noisy, self-sufficient humility.... Peter must display his humility and so deteriorates it." —Whedon.

7. What I do. Not only is this true of the washing, but of all Christ's plans, and of all God's dealings with us. **Thou knowest not now.** How few of our

experiences can be understood while we are passing through them! The disciples could comprehend the acts and words of Jesus only when they viewed them as a whole after his ascension and the enlightenment of the Spirit. (6) *Many mysteries of our present life shall be solved when we look back on earth from the walls of heaven.*

8. Thou shalt never wash my feet. Peter's ostentatious humility rapidly grew up into pride and arrogance. He must needs pass judgment upon his Saviour's conduct. (7) *So there are some wise people now who seem to consider the Gospel plan of salvation beneath the dignity of God.* **If I wash thee not, thou hast no part.** Because Christ required submission, and Peter was insubordinate; because Christ required cleansing, and Peter's spirit was still unholiness. (8) *The true Church of Christ is the fellowship of the purified ones.*

9, 10. Lord, not my feet only. He runs at once to the opposite extreme, and offers his whole body to a cleansing so precious. **He that is washed.** Rev. Ver., "is bathed." The word in the original is not the same with that in these verses translated "wash." **Needeth not save to wash.** The man who has bathed his whole body needs afterward to wash the dust from his feet; just as in every bath-house at the sea-shore stands a pail of water for washing the feet. So in the spiritual world. He who has bathed in the washing of regeneration still needs a daily washing from the stains of earthly contact, but does not need a repeated regeneration. The disciples had been cleansed by the power of Christ, but they needed to be washed from the dust of self-seeking. **Ye are clean, but not all.** A rebuke which Judas alone, of all the twelve, could understand. (9) *No washing can cleanse him whose will remains untouched.*

11. He knew who should betray him. Literally, "who was betraying him," for the treason was already in progress. **Therefore said he.** How earnestly did the good Shepherd seek to save the one sheep that was breaking away from the fold!

12, 13. Was set down. Literally, "was reclining again," referring to his position on the couch. **Know ye what I have done?** They saw the act, but saw not its hidden purposes, and therefore he reveals to them as much as they were in condition to receive, and leaves the deeper truths to come to them gradually. **Ye call me Master and Lord.** These were the titles by which he was addressed by his disciples; and they expressed a fuller meaning than they knew. **Ye say well.** In the shadows of approaching death and apparent failure, he does not lower his claim to the highest honor.

14. If I then. I, who am by right above the highest king; I who have authority to command. **Ye ought also to wash.** One may perform the precise act here commanded and yet in the act disobey the Lord, as when the pope ostentatiously washes the feet of beggars in St. Peter's. And one may never perform the act, yet many fulfill the command, by services of love toward the needy, by a gentle and humble spirit, and by a life of self-denying love. (10) *Let us seek the obedience of the spirit rather than that of the letter.*

15. I have given you an example. Such was the whole life of Christ, a pattern in self-sacrifice for the sake of others. (11) *Let us keep the unmatchless copy ever before our eyes.* **Do as I have done.** Not "do what I have done," the same in act; but "do as I have done," the same in spirit. Our study of Christ's example is of little value unless we follow it.

16. The servant is not greater than his lord. This was a favorite expression of Christ. We find it spoken under four different circumstances. Here it means that the followers of Christ must not consider themselves above any work which their Master was willing to do. **He that is sent.** In the original "an apostle," the term applied to each of the twelve. "If you are apostles, you must not seek to be above your Sender. He could afford to be lowly, and so can you."

17. If ye know these things. It is hard for men to perceive their duty, and sometimes harder still to do it. **Happy are ye if ye do.** This is a lesson which few learn, that true happiness consists not in getting, but in giving; not in receiving homage, but in doing good. (12) *The most joyous spirits are those that think the least of themselves.*

HOME READINGS.

- M.* Jesus teaching humility. John 13. 1-17.
Tu. Unchangeable love. 1 John 4. 7-21.
W. The treachery of Judas. Luke 22. 1-6.
Th. All power in Christ. Matt. 28. 1-18.
F. The washing of regeneration. Titus 3. 1-8.
S. Bearing one another's burdens. Gal. 6. 1-10.
S. Christ our example. Col. 3. 1-17.

GOLDEN TEXT.

If ye know these things, happy are ye if ye do them. John 13. 17.

JESSON HYMN. C. M.

Hymnal, No. 538.

My dying Saviour, and my God,
 Fountain for guilt and sin,
 Sprinkle me ever with thy blood,
 And cleanse and keep me clean.
 Wash me, and make me thus thine own;
 Wash me, and mine thou art;
 Wash me, but not my feet alone,
 My hands, my head, my heart.
 The atonement of thy blood apply,
 Till faith is sight improve;
 Till hope in full fruition die,
 And all my soul be love.

TIME.—Thursday night. The night before the crucifixion.

PLACE.—Jerusalem: the upper room where he kept the feast.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The nature of true service.

QUESTIONS FOR SENIOR STUDENTS.

- 1. A Holy Thought, v. 1.**
 What thought did our last lesson show us was uppermost in the Saviour's mind?
 Of what did it not make him forgetful?
 How did he show that he loved his own?
 What is the "holy thought" which our outline suggests?
- 2. A Lowly Service, v. 2-11.**
 What was the "lowly service"?
 Why did Jesus perform this service? ver. 15.
 What great lesson was contained in it?
 What fact of knowledge in Christ's mind makes it a wonderful service? ver. 3.
 Was there any saving virtue in this service? ver. 10.
 What traits of Peter's character appear in the conversation with Jesus?
- 3. A Lordly Example, v. 12-17.**
 What was the example that Christ had given?
 What great lesson of human equality is thus taught?
 Did Christ mean absolutely for Christians to wash each other's feet?
 In what does happiness for the Christian consist?
 On what does ability to do these things depend?
 How may we know our relation to God and his will for us?

Practical Teachings.

1. Christ was thoughtful for his loved ones in his deepest distress and sorrow. How do we act when in trouble? Do we forget every one around us, even our loved ones, and just give up to sorrow? That is not Christ's way.
2. The devil present at the last supper. Is there any place where he is not?
3. No service was beneath our blessed Lord. Just think: "Without him was not any thing made that was made." "He began to wash the disciples' feet."
4. There is no rank in his kingdom.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. A Holy Thought, v. 1.**
 What feast was now at hand?
 Of what fact had Jesus full knowledge?
 How had he regarded his disciples?
 What thought had he toward them now?
- 2. A Lowly Service, v. 2-11.**
 What evil thought had Judas?
 What moved Jesus to act?
 What preparation did he make?
 What service did he render to the disciples?
 What disciple objected?
 Of what did Jesus assure him?

What was Peter's reply?
 What did Jesus say of his refusal?
 What was Peter's humble prayer?
 Whom did Jesus pronounce unclean?

3. A Lordly Example, v. 12-17.

What question did Jesus ask after the service?
 What did he declare himself to be?
 What service did he enjoin upon the disciples?
 Of what was this service an example?
 What reason for it is given?

Teachings of the Lesson.

Where in this lesson are we taught—

1. The divine example of love?
2. The divine example of humility?
3. The divine example of forbearance?

QUESTIONS FOR YOUNGER SCHOLARS.

Who took supper with Jesus before the feast of the passover? **The twelve disciples.**
 What had the devil put into the heart of Judas?
That he betray Jesus into the hands of the Jews.
 What did Jesus know? **That God had given all things into his hands.**
 Knowing this, what did he do? **He arose from the table and began to wash his disciples' feet.**
 What did Peter ask him? **"Lord, dost thou wash my feet?"**
 What was Jesus's answer? **"You cannot understand now what I do, but you shall know by and by."**
 What did Peter declare? **"Thou shalt never wash my feet."**
 Why did Peter speak so to Jesus? **He thought it too humble an act for his Lord to do.**
 What did Jesus tell him? **"If I do not wash thee, thou hast no part with me."**
 What did Peter reply? **"Lord, wash not my feet, but my hands and my head."**
 What did Jesus say of himself when he had sat down? **"You call me Lord and Master, and so I am."**
 What did he show them? **That he, their Lord, had washed their feet, so must they wash one another's feet.**
 What did he mean to teach them? **That they should be willing to love and help one another.**
 In what way? **In every way they could, be it ever so lowly and humble.**
 What had he given them? **A glorious example.**
 Whom did he say should be happy? **Those who do all things in a humble spirit.** (Repeat the Golden Text.)

Words with Little People.

There is no kind of happiness so pure, so lasting, so blessed, as that which comes from doing, with God's help, these things your lessons have been teaching you. Rich people, who have houses and lands and all the precious, beautiful things that gold and silver can buy, if they don't love Jesus best, are not as happy as you are if you are obeying God's commandments. Read Exod. 19. 5; Rev. 22. 14; Matt. 7. 21.

THE LESSON CATECHISM.

[For the entire school.]

1. What took place on the evening before the Saviour's death? **His last supper with the disciples.**
2. What is said of his love to his disciples at that time? **"He loved them to the end."** **3.** By what act did he show his love? **By washing their feet.** **4.** Why did he do this? **To teach them humility.** **5.** What did he say in the Golden Text? **"If ye know," etc.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Saviour at the Supper.

I. A FRIEND.

1. *Having loved his own.* v. 1.
 "Christ hath loved us." Eph. 5. 2.
2. *He loved them unto the end.* v. 1.
 "An everlasting love." Jer. 31. 3.

II. A KING.

1. *Given all things into his hands.* v. 3.
"All power is given unto me." Matt. 28. 18.
2. *Was come from God.* v. 3.
"I proceeded forth....from God." John 8. 42.
3. *Went to God.* v. 3.
"I leave the world....to the Father." John 16. 28.

III. A SERVANT.

1. *Took a towel....girded himself.* v. 4.
"Took upon him the form of a servant." Phil. 2. 7.
2. *Began to wash the disciples' feet.* v. 4.
"Among you as he that serveth." Luke 22. 27.

IV. A MASTER.

1. *What I do thou knowest not.* v. 7.
"Now we see through a glass, darkly." 1 Cor. 13. 12.
2. *If I wash thee not....no part.* v. 8.
"Not the Spirit of Christ....none of his." Rom. 8. 9.
3. *Ye call me Master and Lord.* v. 13.
"Confess that Jesus Christ is Lord." Phil. 2. 11.

V. A TEACHER.

1. *Ye ought also to wash.* v. 14.
"Learn of me." Matt. 11. 29.
2. *Do as I have done.* v. 15.
"Let this mind be in you." Phil. 2. 5.
3. *If ye know....if ye do.* v. 17.
"Likened him to a wise man." Matt. 7. 24, 25.

THOUGHTS FOR YOUNG PEOPLE.

The Lessons of the Feet-Washing.

1. We learn the lesson of love to men. Jesus loved men, even when the shadow of death was upon him; in full foreknowledge of men's unfaithfulness and ingratitude. Let us be true in our love of our fellow-men, even when others forsake us. v. 1, 2.
2. We learn the lesson of humility. Jesus had full knowledge of his high rank as the Son of God, but he was willing to lay aside his honor to become a blessing to men. Let us not be solicitous about our rights and titles, but deny ourselves for the sake of others. v. 3-5.
3. We learn that we need cleansing, even though our sins have been forgiven and taken away. In the washing of the feet is shown that daily purifying which God's children need while they are still on the earth. v. 5-7.
4. We learn that we must submit to the will of Christ even when we do not understand his dealings. v. 8-10.
5. We learn the lesson of mutual service. Our thought should be not, "How can I gain from others?" but, "What can I do for others?" v. 12-16.
6. We learn the joy of doing our duty. The happy soul, even in trial, is the one that knows what duty is and does it. v. 17.

English Teacher's Notes.

Most people (I suppose even in America, where all are, in a sense, equal) are fond of following in the wake of greatness. We find in Europe that where royalty goes there the multitude throng, and the place that is patronized by kings and queens becomes at once an object of interest. It is the same with the haunts of men distinguished by their abilities and their achievements. The beauties that attracted Wordsworth at the lakes will never want for admiring visitors; and on the coast of Devon a watering place was called into existence by the fine description of the "pebble-ridge" in Kingsley's "Westward Ho!"

In the passage for to-day we are shown the path in which a great One chose to walk, and which he specially recommended to his friends and followers. In recording the matter the evangelist takes particular care to call our attention to two things:

The person of him who chose this path. It was "Jesus." But who is Jesus? He came "from God," he was a divine messenger, come from no earthly court, but from the throne above. He "went to God;" though he walked this earth as a man, poor and lonely, his home was on high, and thither he must return. "The Father had given all things into his hand;" the divine business (if we may so speak), the divine glory, the divine property, were all intrusted to him. This was indeed greatness. Yet there was more. When the children of the queen of England were young they were intrusted to the care of a lady of high rank. This lady could not call them hers; they were the sovereign's. But of the Lord Jesus it is said: "Having loved his own." Those whom the Father had most specially put in his care actually belonged to him, for he was God, one with the Father. Had he been less than God, they never could have been "his own."

The occasion on which he specially recommended this path. It was when "his hour was come, that he should depart out of this world to the Father," and "the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." He had walked in this path all his life, but now, lest his disciples might fail to remember and to follow his example, he purposely and impressively calls their attention to it. So great was his desire that they might choose the same that with his betrayal and suffering full in view, and beyond that the glory, he stops to lay it well upon their hearts. Surely a path pointed out thus must be worth knowing—worth walking in.

Next notice

The path itself.

Some paths stretch across the open country, and can be entered almost wherever the wayfarer chooses. Others are hedged up—you must look for the gate if you wish to enter them. So it is with this path. The Lord Jesus entered it by a gate-way of his own. It is given us in ver. 1. "Having loved his own which were in the world he loved them unto the end." His gate-way was love. And now what kind of path did it bring him into?

1. *A path of activity.* The passover supper—the last he was to partake of with his disciples, was all ready. (This is really the meaning of the word "ended" in ver. 2.) All were comfortably reclining at table. But one necessary thing had been left undone. And so we are told of our Lord that "he riseth from supper" to perform the service that was wanting.

2. *A path of humility.* Let it be clearly understood that this service meant. The washing of the guests' feet before a meal was the work of a servant, though now and then, when some particularly honored guest was present, the host would himself

perform it for him. This was why none of the disciples had undertaken the office. Peter was full of activity; but he was not ready to stoop and be the servant of all.

3. *A path of self-denial.* The washing was no mere ceremony. The sandaled feet actually needed cleansing and refreshment. And to perform it our Lord laid aside his outer robe, and girded himself, just as a servant would, for the work of waiting on these twelve men, one after the other. Thus he gave them a living picture, which they could never forget, of the life he desired them to lead—the path he would have them tread.

Does this path look attractive? There are some who would be pleased enough with the activity. That boy likes to be busy—to have something on which to expend his energies. He is quite willing to be helpful to others as long as the work is according to his taste. But suppose it is unpleasant; he shrinks from the self-denial and will not go on. This girl does not mind the self-denial. She is ready to do what is hard and tiring and disagreeable. But she would like to have the foremost place; she cannot stoop to be nobody—humility is too hard for her. So, some of us stand looking at the gate-way, admiring and talking about it, but will not pass on and enter the path. Our Lord knew of this tendency of human nature, and so he was not content to call the disciples' attention to it by his deeds, but went on to do so by his words: "Know ye what I have done unto you? . . . I have given you an example, that ye should do as I have done to you." And he gives two reasons why they should follow:

1st. *Because they ought,* verse 14. As dutiful servants it was their business to follow in the steps of their Master. No path could be too humble that he had walked in.

2d. *Because they would there find happiness,* verse 17 (Golden Text). It was the most blessed of paths that he was bidding them follow. I know a path which is unseen from the high road. It is like a cut in the ground and is too low to be noticed. There is higher ground rising up close by which looks very attractive. But those who go down into this cut are well repaid. There are beauties there of which you have no notion till you get there, views such as you would wonder at, and such sweet music in the pines overhead! The people who go down into our Lord's path are the happy ones. He knew it well, and this was his testimony.

But one thing must come first. Look at verse 8. Before any one can really go through our Lord's gate-way and walk in his path, he must have been cleansed from guilt: "If I wash thee not, thou hast no part with me."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Notice the time of this lesson: the year in Christ's life; the period; the week; the day; the hour. . . . The passover—what it commemorated, how it was cele-

brated, and its teaching concerning Christ. "Christ our Passover." . . . The supper-room—how arranged, tables, couches, "leaning on the Saviour's breast," etc. . . . The washing of the disciples' feet—how it was done, and why it was done. . . . Traits of Peter on this occasion—how were they in accord with his character as elsewhere shown? . . . Find in this lesson five aspects of Christ, and how each was shown. . . . Find here that disciples need, 1. Love. 2. Fidelity. 3. Obedience. 4. Purity. . . . Select from this lesson five good sentences of divine truth; let them be read carefully, explained, and memorized. . . . Show the difference between *knowing* and *doing* the will of Christ. . . . What does it mean to us when Christ commands us to wash one another's feet.

References. FREEMAN. Ver. 4: The outer garment, 205. Vers. 4-15: Feet-washing, 10. Ver. 10: Need of feet-washing, 813.

Songs from the Epworth Hymnal.

100. Everlasting love.
102. The cleansing wave.
130. Just as I am.
136. Forever here my rest shall be.
151. I thirst, thou wounded Lamb of God.
163. My Jesus, as thou wilt.
193. I love thy will, O God.
285. O what can you tell?
287. Lead me, precious Saviour.

Blackboard.

BY J. B. PHIPPS, ESQ.



The design on the blackboard is intended to teach the following lesson: When the spirit of selfishness is in the heart, strife grows out of it. The seed is easily sown, but the crop is hard to uproot. There was a spirit of selfishness in the hearts of the disciples, and the result was a strife as to who should be greatest. Jesus teaches the lesson in humility studied by the school to-day. Review it for five minutes, and close by erasing "selfishness," and writing "humility," and by changing "strife" to "love." "Happy are ye if ye do them."

Lesson Word-Pictures.

The night without deepens. The lights within flare forebodingly. The shadow of the cross is creeping nearer. The last, sorrowful supper is over. The disciples still recline on the couches before the long supper table. But what is the Master doing? He has risen from the table. He has taken a towel. He has girded himself. And is he pouring water from that jar into a basin? But watch him. He approaches the disciples' feet even as a slave girded and bearing towel and basin would come and stoop to the dusty, tired

feet of a guest just arrived. Will he do that menial duty, he the King of glory humble himself to that lowly service? Yes, like a slave, he pours water on their feet. He wipes them with his towel. He goes from one disciple to another. But hark! There is an indignant remonstrance from somebody. It is Simon Peter. He scowls. He turns away his face. He draws his feet high up the couch. He will not suffer his Lord to thus humble himself. But look at the Master's sad face as he stoops, the towel on his arm, the basin in his hand? Not wash Peter's feet? Then Peter is none of his. How quickly Peter turns toward Christ that averted face! He thrusts his feet down as far as possible. He holds out his hands also. He bends his head. Let Jesus wash feet, hands, head. And the Master about to die for the disciple washes the feet of the disciple about to deny the Master. He goes to the next, the next, till the feet of all have been washed. He comes back once more, reclines at the table, and, while the night darkens and enemies plot and Calvary comes nearer, tells the meaning of the feet-washing.

Primary and Intermediate.

LESSON THOUGHT. "*By love serve one another.*" Draw a representation of an Eastern table. Make marks to indicate Jesus and his disciples. Children will be interested in naming and locating the disciples, John next Jesus, etc. Print above, "The Last Supper." Tell that the last day of Jesus's life on earth had come. It was the night before the passover. That feast was typical of the death of Jesus, the lamb of God. For hundreds of years the Jews had been keeping this solemn feast; now the Lamb was indeed to be slain!

The love of Jesus. Tell that for three years Jesus had been constantly with his disciples. Read verse 1.

Jesus knew that the time had come when he must leave these dear friends. He saw the cross just before him, yet he did not think of himself alone. Once more he wanted to sit down with the disciples and teach them some new lesson of his love. Show that Jesus could look into each heart, just as now he looks into each of our hearts. He looked into John's heart, and saw love there. He looked into the heart of Judas, and saw hate there. What was the difference? John thought about Jesus; Judas thought about himself. Judas loved money. Wicked men offered to give him thirty pieces of silver if he would tell them where they might find Jesus. Loving self is hating Jesus. And Jesus could see this black heart of Judas! Yet he loved Judas.



The humility of Jesus. Tell the lowly act of service Jesus performed. Picture a king waiting upon one of his subjects. Jesus did the lowliest kind of service in washing the feet. Tell what Peter said. Peter was ashamed to have Jesus wash his feet. But the true disciple obeys Jesus with-

out asking questions. Why did Jesus do this? Ask what water is for, and show that Jesus taught two lessons by this act. One was the lesson of service. He did the humblest thing to teach us that we must stoop to any kind of work for his sake. We must not seek the kind of work that pleases us, but do just what he gives us, even if it be very unpleasant. Then this washing with water was a picture of the power of Jesus to wash away our sins. If we want to be his followers, we must let him wash our hearts in his own precious blood.

A. D. 30.]

LESSON VIII. WARNING TO JUDAS AND PETER.

[Aug. 22.]

John 13. 21-38.

[Commit to memory verses 30-33.]



whom Je'sus loved.

24 Si'mon Pe'ter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Je'sus' breast saith unto him, Lord, who is it?

26 Je'sus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Ju'das Is-car-i-ot, the son of Si'mon.

27 And after the sop Sa'tan entered into him. Then said Je'sus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Ju'das had the bag, that Je'sus had said unto him, Buy those things

that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out; and it was night.

31 Therefore, when he was gone out, Je'sus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 Si'mon Pe'ter said unto him, Lord, whither goest thou? Je'sus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward.

37 Pe'ter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Je'sus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

General Statement.

Again let the picture of that last supper rise before our mind. We see the large upper room, with its three tables arranged in an open square, and bearing the simple provision for the passover feast. On the outside of the tables are couches, upon which the Saviour and the twelve are reclining. In front of Jesus and next to him leans John, the one disciple who entered most deeply into his Master's teachings, and shared his spirit the most completely. Across the table is Peter, ardent, impetuous, self-confident, yet with a heart of love and the zeal of a leader. Near by, so near that

Jesus can reach him, reclines Judas, holding the bag in which are kept the small possessions of the company. He must have seemed one of the most trustworthy and intelligent and able in the number, thus to be charged with their temporal interests. Originally, without doubt, he was a man of worthy character, or Christ would not have chosen him among his apostles, and of special ability, or he would not have been appointed treasurer. No one looked at Judas with suspicion when Jesus declared that one of the company was a traitor; and none knew for what purpose he went out into the

darkness when the sop, dripping from the bowl, was handed to him. For a year past he had been cherishing temptation, and had been in danger of falling into Satan's hands. John 6. 70, 71. When the Saviour failed to claim his throne on the day of the triumphal entry, he may have thought his mission doomed to failure; and besides, he may have been stung by the rebuke which he received when Mary broke the box of ointment. He went

to the rulers and offered to betray his Master into their hands if they would give him money. The bargain was struck, but not until the hour when the Saviour sat down to the paschal supper could he resolve to act. Now he cast aside every reproach of conscience, went to the rulers, and prepared to arrest the Saviour as soon as he should come from the supper-room.

Explanatory and Practical Notes.

Verse 21. When Jesus had thus said. He had just spoken of his betrayal, but in general terms, which the disciples did not understand. He now speaks more clearly, and the effort to break the truth to the twelve awakens his most intense feeling. **Troubled in spirit.** The very thought that one of the number in his most intimate confidence was in a few hours to surrender him to death caused him the deepest distress. (1) *And does he feel no sorrow now, when one of his own abandons his cause?* **Testified.** Gave direct and explicit testimony. **One of you shall betray me.** This was the first distinct declaration that the traitor would be found among the twelve apostles.

22, 23. Looked one on another. There seems not to have been a suspicion as to the guilt of Judas. No one supposed that he was more likely than another to do the deed of shame. The only question that each could ask was, "Is it I?" **Leaning on Jesus' bosom.** Rev. Ver., "reclining in Jesus' bosom." The company were not sitting, but reclining on couches, each leaning on his left arm. John was next in front of Jesus, and in the confidence of affection, very close to him. **Whom Jesus loved.** He loved all who believed in him; but out of the body of believers chose twelve for companionship, from these three for intimacy; and of these three there was one who partook most thoroughly in his spirit and saw most deeply into his teachings. No other in the twelve could have John's fellowship with the heart of Christ, because no other nature among them was so deeply spiritual. (2) *Each friend of Jesus occupies his own place in the Saviour's love.*

24. Simon Peter therefore. As ever forward and full of zeal, showing the spirit of a leader. **Beckoned to him.** It is evident that Peter was reclining where he could speak to John, but not to Jesus, without attracting attention. The Rev. Ver. reads, "beckoneth to him, and saith unto him, Tell us who it is of whom he speaketh."

25. He then lying. Rev. Ver., "He leaning back, as he was, on Jesus' breast saith unto him." Already lying close to Christ, John threw his head back upon the Saviour's bosom, and looking up to his face, asked the question. Notice the precision and detail of personal recollection in this story. **Lord, who is it?** Both the question and the answer were in whispers.

26. To whom I shall give a sop. The sop was a piece of the passover bread dipped in the sauce of bitter herbs, which Jesus as the master of the feast would give to one and another of the guests, perhaps as a mark of special favor. **He gave it to Judas.** The gift would seem to all save John a token of regard to Judas; and to Judas himself a tender appeal as a friend not to betray the one who sat at the table with him. (3) *So Christ strives still to soften ungrateful hearts by lavishing mercies upon them.*

27. Satan entered into him. The last appeal only steeled his heart more strongly against good influences, so that from the instant he was absolutely given over to the suggestion of Satan. He may not have intended to do the deed of treachery on that night, until then, when his resolution came to a head. (4) *There comes in every life-time a moment when its final choice is made between good and evil. That thou doest, do quickly.* This was no consenting of Jesus to his act, but only an intimation that his purpose was known, and that if he was determined to pursue it let it be completed at once.

28. No man at the table knew. John alone knew that Judas was the traitor, if at the time he fully comprehended the acts and words of Jesus, which is doubtful; but not even John knew that Judas was at that moment going upon his errand of treachery.

29. Because Judas had the bag. As the treasurer of the company, which formed one family, placing all in a common fund. His office shows that he enjoyed the

confidence of his fellow apostles. **Buy those things.** Early the next morning a special sacrifice was to be held according to Jewish custom, and preparations were required on the night before. **Give something to the poor.** It was customary to help the poor in the purchase of a lamb for the passover. (5) *Notice what temptations attend those who have money or its care.*

30. Went immediately out. He went forth on his errand of treachery, having cast away his last conviction. "He went out from the presence of Christ, as Cain went forth from the presence of the Lord." **It was night.** It is characteristic of John's gospel to note the days and hours when important events took place. The old apostle saw, in memory, the surroundings of that room and the deepening twilight when Judas departed. (6) *That soul is in night which leaves its Lord.*

31. When he was gone out. The first words of Jesus after his departure are not a burst of reproach upon the traitor, but an announcement that now the hour of his glory has come. **Now is the Son of man.** The Son of man is the representative man, the head of the redeemed humanity, standing before God. **Glorified.** That is, "made to appear glorious," by his death, resurrection, and ascension, which collectively reveal Christ at the summit of his glory as Redeemer of the world. **God is glorified in him.** Not only the Son but also the Father is glorified in the crucifixion of Jesus. His love, and wisdom, and faithfulness are all magnified in the redemption of the world through the cross.

32. Glorify him in himself. Not only shall the Son be made glorious by his redemptive work, and the Father by his gift of the Son, but the Son shall also receive glory by a return to his place in heaven, and a seat on the right hand of the throne. **Straightway glorify him.** The long delayed consummation was now to take place; in a few hours the cross was to be upraised, which should bring infinite and eternal glory to the Son of man.

33. Little children. Both in the feebleness of their understanding and their helpless condition without his care, he looks upon them as children. **Yet a little while.** Only a few hours longer was he to remain in his present relation; but in a higher sense he was to be with them always. **As I said unto the Jews.** In chap. 7. 34, he had said to his Jewish enemies, "Where I am, ye cannot come." **So now I say to you.** Yet the meaning was different when addressed to the Jews and the disciples. To one it meant, that where he was going they were unfit to go; to the other, that he was about to enter a world where they could not at once follow him, but would come to him in due time.

34. A new commandment. Not altogether new in language, but new as a principle in life. Not until Christ came was love presented as the motive to control our dealings with our fellow-men. The first society established in the world upon this principle was the Christian Church, and when all men adopt it, the world will be Christian. **Love one another.** He leaves them alone in an unfriendly world, and their only protection and strength will be in their absolute unity. **As I have loved you.** Because of Christ's love they were to love each other; and up to the measure of Christ's love, even to absolute self-surrender.

35. By this shall all men know. The world was and is controlled by the principle of self-love. Christians, up to the measure of their real Christianity, are controlled by the principle of love to each other. A life wrought out from this motive will at once attract notice in a selfish world.

36. Lord, whither goest thou? They begin to realize that their Master is about to leave them; and as usual, Peter speaks for the rest. **Thou canst not follow me now.** Peter was not fit to share his Lord's cross and glory, there was a work to be wrought in him, and a work to be wrought by him before his end should

come. **Shalt follow me afterward.** A reference not merely to the martyrdom of Peter, but to the fact that it was like his Lord's by crucifixion. It is said that Peter, when he was to be crucified, desired it to be with his head downward, as he was not worthy to die like his Saviour.

37, 38. Why cannot I follow thee now? He thought that Jesus was impugning his courage and

faith. **Will lay down my life.** (7) *How easily we can mistake our own strength of character!* **The cock shall not crow.** That is, "before the morning," which is announced by the crowing of the cock. **Denied me thrice.** How true was this we all know; yet we fail to realize that our Saviour knows our hearts as well as he knew Peter's; and as he could make out of the denier an apostle, so he can transform us.

HOME READINGS.

- M.* Warning to Judas and Peter. John 13. 21-38.
Tu. A man of sorrows. Isa. 53. 1-6.
W. Jesus betrayed by Judas. Matt. 26. 47-56.
Th. God glorified in Christ. Isa. 11. 1-9.
F. God glorifying Christ. Matt. 8. 7-17.
S. The new commandment. 1 John 3. 11-24.
S. Warning to all. 1 Cor. 10. 1-12.

GOLDEN TEXT.

Wherefore let him that thinketh he standeth take heed lest he fall. 1 Cor. 10. 12.

LESSON HYMN. S. M.

Hymnal, No. 581.

My soul, be on thy guard;
 Ten thousand foes arise;
 The hosts of sin are pressing hard
 To draw thee from the skies.

O watch, and fight, and pray;
 The battle ne'er give o'er;
 Renew it boldly every day,
 And help divine implore.

Ne'er think the victory won,
 Nor lay thine armor down;
 The work of faith will not be done,
 Till thou obtain the crown.

TIME, PLACE, RULERS, CONNECTING LINK.—See preceding lesson.

DOCTRINAL SUGGESTION.—Deliverance to Satan.

QUESTIONS FOR SENIOR STUDENTS.

1. The Servant of Satan, v. 21-30.

Why did Jesus announce to his disciples that one of them should betray him? ver. 19.

What was the effect of this declaration on Jesus himself?

What on the disciples?

How did Judas show the deceitfulness of his heart? Matt. 26. 25.

Did the eleven comprehend what Jesus meant by telling Judas to do his evil work?

What change was wrought in Judas by the giving of the sop?

What is meant by "Satan entered?"

2. The Law of Love, v. 31-35.

How did Jesus announce after Judas had gone that his death was near?

What did he mean to prepare them for by these declarations?

What was to be their position in the world after he left them?

Had he ever intimated before that they were to remain together as an organized body of disciples?

What was to be their bond of union?

What was to be their badge of discipleship?

What was to be the law of their lives?

3. The Mistaken Disciple, v. 36-38.

Of all the disciples who was most likely to ask the question next asked?

Did Peter ever follow Jesus afterward in the way that Jesus was then going?

What was Peter's honest intention when he spoke the next words?

What did Peter do before daylight?

In what did Peter's mistake consist?

How did Jesus's divinity appear in his answer?

Practical Teachings.

1. What a mean thing sin is! Judas was a traitor, and Jesus washed his feet. What is your attitude to Jesus?

2. Satan entered Judas. For three years he had followed Jesus. Let us see what one night with Satan brought. The traitor's kiss. The guilty conscience. The renounced price of treason. The potter's field. The awful eternity in "his own place."

3. Love even to death was in the words "as I have loved you." Do we keep that command?

4. Peter fell under the first temptation. He was not the last, however, who fell in the same way. Have any of us ever?

5. Remember the Golden Text.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Servant of Satan, v. 21-30.

What was revealed to the disciples?

What did they not understand?

What place at the feast had the disciples?

What disciple is meant? John 21. 20, 24.

What did Peter ask of this disciple?

What sign did Jesus give to John?

Whom did Jesus point out?

What command did he give to Judas?

What did the disciples suppose?

What did Judas then do?

2. The Law of Love, v. 31-35.

What did Jesus say of this hour?

What did he call his disciples?

What did he say of his leaving them?

What of their following him?

What new commandment was given?

What mark of discipleship?

3. The Mistaken Disciple, v. 36-38.

What question did Peter ask?

What reply did he receive?

What offer of service did Peter make?

What answer did Jesus make?

Teachings of the Lesson.

Where in this lesson are we taught—

1. The treachery of formal service?

2. The forbearance of Jesus?

3. The duty of brotherly love?

QUESTIONS FOR YOUNGER SCHOLARS.

Whom did Jesus say should betray him? One of his disciples.

What did John ask him? "Lord, who is it?"

What did Jesus reply? "He it is, for whom I shall dip the sop."

To whom did Jesus give the sop when he had dipped it? To Judas, son of Simon.

What happened to Judas? Satan entered his heart.

What did Jesus command him? "That thou doest, do quickly."

What did Judas do? He went out to betray Jesus into the hands of the Jews.

How did the Father glorify Jesus? He made his name high over all in heaven and earth.

What is the glory of the Father? That he gave his well-beloved Son to die for us.

How did Jesus glorify his Father? By doing his will.

What was the Father's will for Jesus? That he come down to earth and die the death of the cross.

What new commandment did Jesus give his disciples? "Love one another, even as I have loved you."

How will all men know we are his disciples? By our love to each other.

Who only can love as Jesus loved? Those who love Jesus.

What sad news did Jesus tell his disciples? That he was going where they could not come.

What did Peter say? "I will follow thee, and die for thee."

What did Jesus tell him? That he should deny him. (Repeat the Golden Text.)

Words with Little People.

"I've given my heart to Jesus; I haven't done any thing wrong for ever so long; I've watched, and I've prayed; those little sins that used so to trouble me are most gone now; every body notices how good I am getting." Then, because she felt so strong, she didn't

pray quite so long or so earnestly, didn't watch quite so carefully, first she knew every thing began to go wrong. She found out all in a minute one day, that she was not good at all. Have you seen my little friend? Does her little story help you to understand the Golden Text?

THE LESSON CATECHISM.

[For the entire school.]

1. Of what did Jesus forewarn his disciples at the last supper? **That one of them should betray him.**
2. Who was the betrayer of Jesus? **Judas Iscariot.**
3. What led him to this act? **The love of money.**
4. What new commandment did Jesus give his disciples? **To love one another.**
5. What did Jesus tell Peter? **That he should deny him.**
6. What is said in the Golden Text of this lesson? **"Wherefore,"** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Guests at the Feast.

I. THE BELOVED ONE.

1. *Leaning on Jesus's bosom.* v. 23.
"Behold my mother and my brethren." Matt. 12. 49, 50.

2. *One... whom Jesus loved.* v. 23.
"I love them that love me." Prov. 1. 28.
3. *Saith, Lord, who is it?* v. 25.

"Secret of the Lord is with them." Psa. 25. 14.

II. THE BETRAYING ONE.

1. *One of you shall betray me.* v. 21.
"He was numbered with us." Acts 1. 17.
2. *To whom I shall give a sop.* v. 26.
"Friend... which did eat of my bread." Psa. 41. 9.
3. *After the sop, Satan entered into him.* v. 27.
"Your adversary the devil." 1 Pet. 5. 8.

III. THE GLORIFIED ONE.

1. *Now is the Son of man glorified.* v. 31.
"Declared to be the Son of God." Rom. 1. 4.
2. *God is glorified in him.* v. 31.
"The image of the invisible God." Col. 1. 15.
3. *God shall... glorify him in himself.* v. 32.
"Given him a name... above every name." Phil. 2. 9.

IV. THE FORSAKEN ONES.

1. *Yea a little time I am with you.* v. 33.
"Because I go to the Father." John 16. 16.
2. *A new commandment I give.* v. 34.
"This commandment have we from him." 1 John 4. 21.
3. *That ye love one another.* v. 34.
"The royal law according to the Scripture." James 2. 8.
4. *By this shall all men know.* v. 35.
"That the world may believe." John 17. 20, 21.

V. THE DENYING ONE.

1. *Will lay down my life.* v. 37.
"Thinketh he standeth." 1 Cor. 10. 12.
2. *The cock shall not crow.* v. 38.
"And immediately the cock crew." Matt. 26. 74.
3. *Till thou hast denied me thrice.* v. 38.
"I know not the man." Matt. 26. 74.

THOUGHTS FOR YOUNG PEOPLE.

Lessons for Disciples.

1. The greatest danger of Christ's Church is not from enemies without, but from traitors and false brethren within. v. 21.
2. There are those who are especially beloved by Jesus; and they are the ones who are most like him in spirit, who enter most deeply into his teachings, and who love his companionship. v. 23.
3. Those who enjoy fellowship with Christ share in his counsels and learn "the secret of the Lord." v. 24-25.
4. God knows how to overrule even the treason of disciples to his own glory and the redemption of the world. v. 26, 27.
5. Terrible is the condition of that heart in which Christ once dwelt, if Satan enter and take Christ's place. v. 27, 29.
6. While the bridegroom was present, the poor were remembered; now that he is not with us, and the poor are always with us, let us not forget them. v. 29.
7. God's highest glory and Christ's greatest honor come from the redemption of mankind through the cross. v. 31, 32.
8. While our Lord is absent from the Church, let us be all the more closely bound in love to one another. v. 33-35.
9. Let us distrust our own strength and trust in God alone to keep us strong. v. 36-38.

English Teacher's Notes.

The Golden Text brings before us the subject of falling. There are many different kinds of falls, many causes of falling, and many degrees of harm that may be caused thereby. But there are two considerations which apply to all cases.

No one falls intentionally. The little toddler whose foot has tripped meant to walk along quite steadily, and is surprised to find himself sprawling on the floor. The boy darting swiftly over the ice has no intention of measuring his length on its smooth surface. The climber among the high boughs does not purpose a sudden and ignominious descent from the attitude to which he has attained. The man who scales the Alpine heights intends to keep a firm footing and return home to tell the tale of his achievements. And yet in all these cases how many there are who fall!

No one can say what danger there may be in a fall. It is not only upon icy slopes and among perilous rocks that death is met in this way. Men and women have fallen and lamed themselves in the quiet street, in their sheltered homes, and in their carpeted rooms. Bruce, the Abyssinian traveler, was killed by a fall in handing a lady to her carriage.

If falls are so unexpected and so perilous as regards the body, what must they be as regards the soul? And how timely the warning to "take heed lest we fall!"

But this warning is given to a certain class of persons. We should not bid one in a fainting, helpless condition, borne along by a strong arm, nor the little child safe in his father's embrace, to "take heed lest he fall." We reserve such a warn-

ing for one who is walking carelessly and confidently, neither seeing nor remembering the peril that may be near. I remember, years ago, essaying to run, without being shod in the usual manner, over the clean swept ice where the Scotch game of "curling" was to be played. Of course the first thing that happened was—down I went—because I thought I was sufficiently firm on my feet. The warning "take heed" is for "him that thinketh he standeth."

The passage for to-day tells us of two who thought they stood. Twelve men among those who had attached themselves to our Lord had had a high honor conferred on them. He had chosen them "to be with him," and that he might "send them forth to preach" in his name! One of them had been constituted treasurer of the little company. To him was intrusted the "bag" (chap. 12. 6) containing all they possessed, and he had the charge of laying it out for the supply of their daily need, as well as of giving alms to the poor. No doubt Judas felt himself a person of importance, and probably no one was more confident, at one time, of his own standing. And so he took no heed. He began to help himself out of "the bag," and probably grew bolder and bolder as he deemed his thoughts undiscovered. Chap. 12. 6. Surely he never dreamed at first of the abyss toward which he was sliding. I will not enter into the question of the motives of Judas in his terrible act of treachery. Scripture is silent about them. We are only told that from betraying the trust reposed in him he went on to betray the Master himself. It was not a new path on which he entered, but the natural conclusion of the way he had begun, the awful abyss in which the downward slope ended. Among Alpine haunts the traveler sometimes comes upon gentle slopes of green grass which look tempting and appear perfectly safe. But the feet that venture on the treacherous ground are carried down over the smooth surface, till suddenly, without warning, they find themselves on the brink of a precipice; and, unless there is some bush on the spot to cling to, and friendly hands are near and able to extricate him, the unwary one must perish.

Among the remaining eleven there was one who thought he stood firmer than the rest. All had trembled and wavered in their self-confidence when our Lord announced that one of the twelve should betray him. Peter, as well as the rest, had asked sorrowfully: "Lord, is it I?" Matt. 26. 22. But (perhaps because our Lord's answer, given to John, was heard by him) he appears to have been quickly re-assured about the matter, and volunteered not only to follow his Master wherever he might be going, but to lay down his life for his sake.

Both these two men, therefore, Judas and Peter, needed warning. And the Lord gave a similar warning to both.

Look at the warning to Judas: "One of you shall betray me;" "He it is, to whom I shall give a sop when I have dipped it," etc. Look at the warning to Peter: "The cock shall not crow till thou hast

denied me thrice." Each one was told exactly what was coming—exactly what would happen if he went on.

Neither took the warning. Judas went deliberately forward determined to carry out his own plan, though perhaps hardly realizing the depth of the abyss before him. Peter thought he could still keep a firm footing, and we know what was the result. And yet how different was the sequel with these two! Compare Aeldama (Acts 1. 18, 19) and the shore of the Lake of Galilee. Chap. 21. 13, 19. What made the difference?

In crossing the Alpine crevasse a traveler lost footing and in a moment found himself suspended over the untold depths below. But the rope which tied him was fastened to strong and faithful guides. Held by these he was kept in safety, and quickly restored to *terra firma*. Without the rope and the guides he must have perished. From verse 10 ("not all") and verse 18 we find that Judas was not really bound to the Lord Jesus Christ. He had not surrendered himself to him. He had not cast in his lot with him. While he thought that he stood, he had really no standing at all. With Peter it was just the contrary. And this is the reason of the difference marked between them in Luke 22. 31, 32. Of the one Christ says, "Woe unto that man;" to the other, "I have prayed for thee."

Let each one take heed to his standing. Young people sometimes fancy because they are in the company of Christ's people, and doing, perhaps, some outward religious work, that they are all right. But there is no safety without real union. Each one should make sure that he is joined and that the rope is, as a dying Christian girl expressed it, "all taut and right."

And if it is so, then "take heed" to the walk. Even where there is security from any fatal accident, a fall may bring inconvenience, pain, disgrace. Peter had to "weep bitterly" over his. He had not forgotten it when he was an old man—his last epistle is one of solemn warning, and almost his concluding words are to press upon believers to "beware," not lest they fall out of Christ's reach, but "lest ye fall from your own steadfastness."

Berean Methods.

Hints for the Teachers' ting and the Class.

Describe an ancient Jewish supper-table, and the arrangement of guests around it. . . . The Analytical and Biblical Outline shows five classes of people around the Lord's table. Show the traits of each class. 1. **The beloved disciple.** Who is in his place now? How may he enjoy his privileges? . . . 2. **The betraying disciple.** Who is he now? . . . 3. **The forsaken disciples** are the Church waiting for the return of their Lord. In what sense are they alone now? In what sense have they their Master's presence? What prospect is given to them? . . . 4. **The denying disciple.** Show the traits of Peter before his fall; his new character after his restoration. Against what in ourselves do we need to watch? . . . 5. **The glorified Saviour.** Show what is John's use of the word "glorified;" how Christ was

glorified through his death; how we are benefited in his glory.

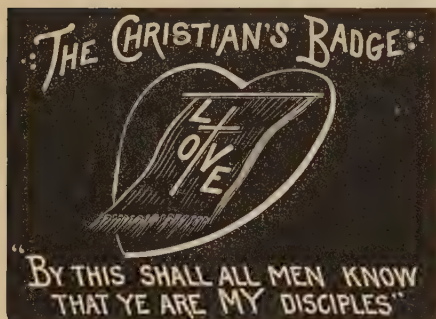
References. FREEMAN. Ver. 26: The "sop," 815. Ver. 29: The "bag," 774.

Songs from the Epworth Hymnal.

21. Abide with me.
39. How good thou art to me.
47. There's a wideness in God's mercy.
104. O come at once to Jesus.
107. Hasten, sinner, to be wise.
109. Depth of mercy.
170. I was a wandering sheep.
201. If on a quiet sea.
205. Yield not to temptation.
208. Dare to do right.

Blackboard.

BY J. B. PHIPPS, ESQ.



This diagram illustrates particularly ver. 35 of the lesson, and it is intended to teach that the Christian should wear the badge of love, devoted, sincere, and self-sacrificing, at all times, and in all places, so that "all men shall know ye are my disciples." During the war each army corps had its corps badge, so that every soldier could know where another belonged. The Christian should wear the badge of love in his heart so that all men may know he is the disciple of Christ. It is not a Sunday badge, but an every-day and an every-hour sign of discipleship, and should so be worn.

Primary and Intermediate.

LESSON THOUGHT. *Keep Close to Jesus.*

REVIEW. Recall the supper-table, the circumstances attending the supper, the lesson Jesus taught his disciples, etc.

THE HEART IN DANGER.

How many disciples followed Jesus when he lived on earth? Draw rapidly twelve small hearts. Call attention to the fact that they all look alike. Print "Sin" in one heart; over the word in heavy letters print "Love." Say that Jesus saw the same in each heart among his disciples save one. Print "Sin" in one heart, making heavy strokes in forming the letters. Over this print in faint outline the word "Love." Ask children whose heart this represents. They will readily say it stands for the heart of Judas. Teach that in the heart which keeps close to Jesus love grows until sin is pushed out. But Judas had not stayed close by Jesus. Picture the scene when he stands in a company of wicked Jews, bargaining with them to betray Jesus. How came Judas among these wicked men? Ah! he had gone away from Jesus! Teach that the heart is in danger as soon as it goes away from Jesus. Speak earnestly and seriously of the fact that Jesus sees each of our hearts. Which does he see there in bold letters, love or sin?

THE HEART PROTECTED.



Make shield on the board, child's hand holding it. Call for Golden Text. Our hearts are in danger. We must "take heed." But can we protect our hearts—keep them from sin and Satan? No, but Jesus can! He offers us a shield. It is the shield of faith in Jesus. We must

"take heed" to hold fast the shield. If we drop it, lose it, neglect it, Satan's darts will be sure to strike us. Tell by whom shields were used in old times. We are soldiers too, and we are in a real battle. If we do not want to be wounded and killed by our enemy Satan we must wear the shield of faith and love which our Captain provides for each little soldier.

WHO ARE TRUE SOLDIERS?

Read verse 35. Who said this? Talk about the "new commandment." Have it repeated several times. Teach that real love in the heart comes out in the actions. If we "love one another," we shall be ready to help wherever we can, even in ways that are not pleasant to us. Show a bud. Ask what this gives promise of? Yes, a flower. When you see it, you think of a lovely blossom. So, when people see a child who loves every body, it makes them think of Jesus. The true disciple is one who loves, and so reminds others of Jesus.

Lesson Word-Pictures.

The Master and the disciples are at the supper-table. The feet-washing is over. In the conversation there is a pause. Why is the Saviour's face so troubled? What agonizing thought distresses him? He is in evident pain. See him as he looks around, and hear him as he slowly, sadly says, "One of you shall betray me!" What? Somebody there about to betray him? What a look of indignation flashes from face to face? Somebody? Who is it? They turn quickly, wondering to one another. Astonished, curious to know, Andrew may look toward James and James toward Matthew and Matthew toward Simon Peter. Did you notice that John was leaning on the Saviour's bosom? Simon Peter turns to John, eagerly signals, beckons to him that he may ask the Lord concerning it. See John's face as, turned up toward the Saviour, he questions his Master. The one that gets the sop that Jesus will dip—he is the traitor! How all eyes must have been fastened upon Jesus, for his hand is stretched out toward the dish into which he will dip. How they watch his hand, following it. And, now dipping the sop, he gives it to—whom? To Andrew? No, it passes him. To Matthew, James, Peter—how they watch the Saviour! It is given to—Judas Iscariot! Look at him, with those hard, cold eyes, with that clutching hand fast holding the money bag! There it is, the sop, in Judas's hand! You see him look down. He frowns. His face darkens, and O it would seem as if we could almost see the form of the evil one as he enters the dark chambers of the traitor's soul and tenants them. Judas quickly rises, grips his money-bag harder, and throwing no look behind him steals out into the night. How jubilant, how sad, how loving are the Saviour's words ere he himself goes away! Simon Peter is speaking: "Lord, whither goest thou?" How impetuous is his determination to follow! What a fiery purpose flashes out of his eyes! And we see the Lord looking at him, so searchingly, through and through, and we hear his voice as reluctantly, sadly, yet plainly, he tells Peter of his coming denial.

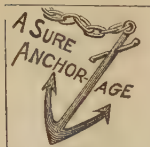
A. D. 30.]

LESSON IX. JESUS COMFORTING HIS DISCIPLES.

[Aug. 29.]

John 14. 1-14.

[Commit to memory verses 1-6.]



1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where

I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Je'sus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

8 Phil'ip said unto him, Lord, show us the Father, and it sufficeth us.

9 Je'sus saith unto him, Have I been so long time with you, and yet hast thou not known me, Phil'ip? he that hath seen me hath seen the Father; and how sayest thou then. Show us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

General Statement.

The words of Christ at the supper table sent sorrow to his disciples. He had spoken of his approaching departure, and that of itself was enough to fill their hearts with gloom, as they saw themselves left alone amid bitter enemies. He had said that one of those who had walked by his side for years, and were even then reclining around him at the table, should betray him to his enemies, and each looked at the others, half expecting to see the flush of conviction on his face. He had just spoken to the boldest, most ardent soul among them all, the recognized leader in the company, and declared that before sunrise even Simon Peter would deny that he knew him. Above all, there was the shadow of a coming sorrow upon his face, the darkness of the agony already gathering over him; and the eleven disciples felt a nameless terror closing in upon them. Their faces betrayed their trouble, and so the Saviour offers to them needed comfort. He tells them

that, true enough, he was going from them, but only to prepare for them a place, and in due time he would return and bring them to dwell with him in the mansions that awaited them there. He shows them that he had come to point to men the way to the Father, and that ere long they would realize in him the revelation of God the Father. They could look forward with expectation to his return, and with joy in the thought of an eternal dwelling-place with him in his glory. By his departure they would possess all his power as his representatives in the world; they should perform all his wonderful works, and even greater, in his absence. And though absent from them in body, he would hear their prayers and present them to the Father with almighty intercession, so that they would be the richer by his separation, and might therefore no longer sorrow but rejoice.

Explanatory and Practical Notes.

Verse 1. Let not your heart be troubled. They were troubled at the warnings that one disciple should betray their Master and another deny him, and above all at the news that soon their Master himself would leave them. **Ye believe in God, believe also in me.** This may be, and in our opinion should be, translated, "believe in God, believe also in me." They were bidden in their trouble to put their trust in God and also in his Son, their Saviour. These are not two different objects of faith, but the same. (1) *When we trust in Christ we trust in God.*

2. In my Father's house. Heaven, from which the Son came to earth, and the place where he now abides. (2) *The home of our Saviour will be our home also. Are many mansions.* Literally, "abiding-places;" homes where each follower of Christ may dwell. (3) *We are pilgrims here, we shall be at home hereafter.* If it were not so. If this life were all, and the only rewards of Christ's service were on the earth, he would have done his disciples great injustice. **I would have told you.** He would not have led his disciples up to this hour of parting, and then left them, if there were no meeting beyond. **I go to prepare a place.** By his death as our ransom, and by his intercession as our high-priest, he enables us to enter heaven; and we know not what preparation he may be making for us there.

3. I will come again. This does not refer to a single event, but to a series of events, which are looked at in their unity of relation. 1. The coming of the Lord in his resurrection. 2. His coming in the personal experience of believers. Verse 23. 3. His coming at death to the believer. Phil. 1. 23. 4. His coming at the end of the world. **Unto myself.** There is but little said in the Bible about our meeting with friends in heaven; there is much said about our meeting with Christ. **Where I am, there ye may be.** The thought of dwelling with our Saviour should be the great hope held up before us in the future life.

4. Whither I go. Rev. Ver., "And whither I go, ye know the way." For the very purpose of instructing men in the way to heaven Jesus had come to earth. They had enjoyed his teachings for three years, and

could not be wholly ignorant of the place to which he was going, and the way thither.

5. Thomas saith unto him. Thomas was one whose spiritual sight was dull, and who found it hard to believe without clear evidence. It was fortunate for us that not all the disciples possessed John's deep penetration into spiritual truth, for thereby Jesus was compelled to adapt his teachings to their level and to ours. **We know not whither.** That his Master was about to leave him, Thomas knew; but whither he was going, or how they could follow him to that "whither," he knew not.

6. I am. The pronoun here is expressed, which is unusual in Greek, and is emphatic, "I and I only." (4) *Every part of the Gospel scheme centers in a personal Christ. The way.* Not only does he point out the way to God as our forerunner and example, but he is the way, since we can go to God only by a living union with Christ. **The truth.** He came to reveal truth to men by appearing in the world as the living truth, the revelation of God, "in whom are hid all the treasures of wisdom and knowledge." (5) *Find the central truth in each great religion, and you will find them all summed up in Jesus Christ.*—Peloubet. **And the life.** He brings the eternal life to men, by being the divine life, and through him we become partakers of the divine nature. **No man cometh unto the Father.** He who comes into fellowship with God enters into the heavenly state, and this is only enjoyed through Christ.

7. If ye had known me, etc. Just to the measure in which men apprehend Christ, they apprehend God. He who sees in Christ only an ordinary, fallible man utterly fails to find God. He who sees in Christ a divine-human personality is led by the knowledge of the Son to the knowledge of the Father also. **Known my Father.** "God in Christ became man-like that he might show man how to become God-like."—Whedon. **From henceforth.** Not meaning, "from that moment," but after Christ shall have been glorified, which is the point of view in his thoughts. **Ye knew him and have seen him.** It was only after the de-

parture of Jesus, and then only by slow degrees, that they realized that he was "the image of the invisible God." (6) *Let us seek to know Christ, that in him we may know God.*

8. Philip saith unto him. Philip was like Thomas, slow of spiritual apprehension, and dwelling naturally in the realm of the practical, as is shown by every incident related of him. Notice how he answered Nathanael's cavil (John 1. 46), and his way of looking at the needs of the five thousand. John 6. 7. He wanted to "see" plainly, and wished others also to see. **Show us the Father.** He desired some such vision as that of Moses on Mount Sinai, or of Isaiah in the temple, while Jesus was speaking of the knowledge which comes by faith.

9. Have I been so long time. Three years the Master and the disciples had been dwelling together, in closest intimacy. **Yet hast thou not known me?** He had known Christ in certain sides of his nature, yet failed to see his true character and relation to God. (7) *One may have a formal union with Christ, yet know very little of true spiritual life. Seen me . . . seen the Father.* For the highest revelation of God which the world has ever received or will receive is that in the person of Christ.

10. I am in the Father, and the Father in me. These two statements cannot be separated and analyzed apart from each other. They mean that Christ spoke and acted as God would speak and act in the human nature; for Christ was God manifest in the flesh, and God is Christ dwelling in glory. **I speak not of myself.** Rev. Ver., "not from myself;" that is, as originating in his own human mind. **The Father that dwelleth in me.** The divine element in his nature was that which wrought the wonderful works of the Son of man.

11. Believe me. The English here fails to represent

the fact that Jesus here addresses not only Philip, but all the disciples. "Believe me, ye." **That I am in the Father.** That is, believe it upon my word, as an inspired teacher. **Or else believe me.** If you will not accept my word for this statement, then believe it upon the testimony of the works, which were wrought by the power of God.

12. Verily, verily. The double "amen," an introduction to a weighty statement. **He that believeth on me.** To believe on Christ is more than to believe Christ. One is simply to accept his word as true; the other is to rest upon him for salvation, to come into living union with him as a source of power. **The works that I do shall he do.** The disciples of Christ after his ascension wrought all varieties of miracles which their Master had wrought before them. **Greater works than these.** It was great to heal the sick, greater to give salvation; great to raise the dead, greater to bring souls dead in sin to spiritual life in the Gospel. No miracle of Christ can be compared with the change wrought in the world through the preaching of the Gospel. Every year of the Church's history witnesses more wonderful conversions than the raising of Lazarus. **Because I go unto my Father.** The condition of these wonderful works of disciples is that the Saviour must for a time be separated in body from them; that they may gain the requisite self-reliance, and that he may do his work in heaven.

13, 14. Whatsoever ye shall ask in my name. Not merely adding the formula "for Christ's sake" to our prayers, but believing in him and trusting to him. **That will I do.** Though the prayer be addressed to the Father, yet the answer will come through the Son. **Anything in my name.** All classes of prayers are included, for temporal no less than spiritual objects. But all must be in Christ, depending on him, and accordant with his will.

HOME READINGS.

- M.* Jesus comforting his disciples. John 14. 1-14.
Tu. The Comforter sent. John 14. 15-31.
W. The second coming promised. Acts 1. 1-11.
Th. Jesus, the way. Heb. 10. 12-25.
F. Jesus, the truth. 2 John 1-12.
S. Jesus, the life. 1 John 5. 11-21.
S. Asking in Christ's name. Luke 11. 1-13.

GOLDEN TEXT.

Let not your heart be troubled: ye believe in God, believe also in me. John 14. 1.

LESSON HYMN. 7, 6.

Hymnal, No. 639.

God is my strong salvation;
 What foe have I to fear?
 In darkness and temptation,
 My light, my help, is near:
 Though hosts encamp around me,
 Firm in the fight I stand;
 What terror can confound me
 With God at my right hand?
 Place on the Lord reliance;
 My soul, with courage wait;
 His truth be thine affiance,
 When faint and desolate;
 His might thy heart shall strengthen,
 His love thy joy increase;
 Mercy thy days shall lengthen;
 The Lord will give thee peace.

TIME, PLACE, RULERS.—See Lesson VII.

DOCTRINAL SUGGESTION.—The kingdom of heaven.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The House, v. 1-3.**
 How does Jesus still further show that he loved his own to the end? ver. 1.
 Why was it necessary that Jesus should be taken from them?
 What is implied as to the fullness of Christ's teachings to his apostles in ver. 2?
 What plain teaching is here concerning the question of an after life?
 What is to be the destiny of Christ's true disciple?

2. The Way, v. 4-6.

What statement concerning their knowledge of his going did Jesus make?
 What reply did Thomas make?
 Were both these statements true?
 Whither was Jesus going? John 14. 12.
 How, or by what way, was he going? John 12. 32.
 How did Jesus turn Thomas's mind from the earthly to the spiritual significance of his words?
 In what respect is Jesus "the way, the truth, and the life?"

3. The Father, v. 7-14.

Who next stumbles and fails to understand his teaching?
 What great truth does Jesus enunciate to him?
 How was Jesus the Father?
 What was to be the result of Christ's going to the Father?
 What precious promise crowns this revelation of himself?

Practical Teachings.

1. There is a home somewhere for every one of Christ's disciples: Christ is there; the Father is there; the saved of the world are there; there is only one way to reach it: Christ is the way. Are we in it?
2. Was there ever such patience: Judas a traitor; Peter soon to be a denier; Thomas stupid, dull, not able to follow the first step of his Master; Philip blind and ignorant? Yet how tender! And he is just the same to us. Do we believe it?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The House, v. 1-3.**
 What caution did Jesus give?
 What reason for faith in him?
 What did he mean by "my Father's house?"
 What does it contain?
 Why did Jesus leave his disciples?
 What promise did he make them?
 What will be the purpose of his coming?
 What is said of his coming in 1 Thess. 4. 17?
- 2. The Way, v. 4-6.**
 What two things did the disciples know?
 What did Thomas say to Jesus?
 What did Jesus say of himself?
 To whom is Jesus the way?

3. The Father, v. 7-14.

How were the disciples to know the Father?
 What revelation of the Father did Jesus make?
 What request did Philip make?
 What question did Jesus ask of him?
 What assurance did he give him?
 What did he ask them to believe?
 What reason for belief?
 What reward of faith is promised?
 What promise of help is given?

Teachings of the Lesson.

Where, in this lesson, are we taught—

1. The resurrection of the believers?
2. The divine unity of Father and Son?
3. The prevailing name in prayer?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Jesus tell his disciples? (Repeat the Golden Text.)

Why did he so speak to them? **Because they were safe in his love and care.**

How did he want them to believe in him? **As they believed in God.**

What was he going to do for them? **Make ready a home in his Father's house.**

What did Thomas say? **We know not the way to that heavenly home.**

What was Jesus's reply? **"I am the way, the truth, and the life."**

What do these words mean to us? **If we follow Christ he will lead us to heaven.**

What did Philip ask of Jesus? **"Lord, show us the Father."**

What was Jesus's answer to Philip? **"He that hath seen me hath seen the Father."**

How had they seen the Father in Jesus? **In the love that he showed for sinners, and in his pure and holy life.**

What did Jesus say his miracles were? **The works of the Father.**

What did he promise his disciples? **That they should do great things.** [his name.]

What should they receive? **All that they asked in**
 How must we ask for things in Jesus's name? **As Jesus asked his Father.**

In what spirit did Jesus ask his Father? **"If it be thy will."**

What can we never ask for in Jesus's name? **For selfish, unholy things.**

Words with Little People.

Jesus intended the Golden Text to be a comfort to his little disciples *also*. He knew that things would not always be bright with *you*, that you would have troubles and disappointments, that it would not always be easy to be good and patient. So he told of the beautiful "mansions in his Father's house," which he was going to "get ready," where there are *little crowns, little harps, and little white robes, with never one bit of sorrow*. He said "he was the way." Keep close to him, and it will all be for you.

THE LESSON CATECHISM.

[For the entire school.]

1. What comforting words of Christ to his disciples are given in the Golden Text? **"Let not," etc.**
2. For what purpose did Jesus say that he was going away from them? **To prepare a place for them.**
3. What did he promise? **To come again.**
4. What did Jesus say that he is to men? **The way, the truth, and the life.**
5. How may we have our prayers to God answered? **By asking in his name.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

[From the *Normal Class*, Sept., 1875. Prepared by the Railroad Normal Class of Plainfield, N. J.]

I. COMFORT.

1. *Through faith in Christ.* v. 1.
 "Justified by faith....peace," Rom. 5. 1.
 "Peace I leave with you," John 14. 27.
2. *By hope of heaven.* v. 2.
 "Hope of eternal life," Titus 3. 7.
 "Laid up for you in heaven," Col. 1. 5.
3. *In the promises.* v. 3.
 "According to his promise," 2 Pet. 3. 13.
 "Might receive....inheritance," Heb. 9. 15.

II. HEAVENLY MANSIONS.

1. *Prepared.* v. 2, 3.
 "Prepared for you," Matt. 25. 34.
 "Reserved in heaven," 1 Pet. 1. 4.
2. *Promised.* v. 3.
 "Shall receive the reward," Col. 3. 24.
 "A crown of life," James 1. 12.

III. RETURNING JESUS.

1. *Will come again.* v. 3.
 "Come in like manner," Acts 1. 11.
 "The second time," Heb. 9. 28.
2. *Receive unto himself.* v. 3.
 "Gather together his elect," Mark 13. 27.
 "With me where I am," John 17. 24.

IV. INTIMATE COMPANIONSHIP.

1. *With Jesus.* v. 3.
 "Eat....drink at my table," Luke 22. 30.
 "Will sup with him," Rev. 3. 20.
2. *Forever.* v. 3.
 "Shall go no more out," Rev. 3. 12.
 "Ever with the Lord," 1 Thess. 4. 17.

V. SHOWING THE WAY.

1. *Doubts about the way.* v. 5.
 "Slow of heart to believe," Luke 24. 25, 26.
 "Need that one teach you again," Heb. 5. 12.
2. *The way revealed.* v. 6.
 "New and living way," Heb. 10. 20.
 "The way of holiness," Isa. 35. 8.

VI. THE FATHER SEEN.

1. *In Christ.* v. 7-11.
 "The image of....God," Col. 1. 15.
 "Express image of his person," Heb. 1. 3.

THOUGHTS FOR YOUNG PEOPLE.**Our Benefits from Christ's Departure.**

1. By the departure of Christ from earth and his dwelling in heaven we have an object of faith. We can see him by faith's insight, and thus have our faith ennobled and strengthened. v. 1.
2. By Christ's departure we are led to look upward to heaven. Were he with us, we should be content with earth; but now our thoughts are turned toward a better country. v. 2.
3. By Christ's departure we are led to hope for his return. For nineteen centuries the cry of the Church has been, "Come, Lord Jesus, come quickly!" v. 3.
4. By Christ's departure we find the way to the holiest and to heaven pointed out so that we may enter in. v. 4-6.
5. By Christ's departure we receive a clearer knowledge of him as the revelation of God. The disciple of to-day knows far more than Thomas or Philip, or even John, in the days of Christ's incarnation. v. 7-11.
6. By Christ's departure we possess power among men as his representatives, and can do even greater works than he wrought. The Church of to-day sees

greater miracles than those witnessed while Jesus was on earth. v. 12.

7. By Christ's departure we enjoy the privilege of coming to God and presenting our petitions in Christ's name, sure of a successful suit. v. 13, 14.

English Teacher's Notes.

THERE are few who do not know something of parting, who have not seen some relative or friend start on a long journey, to be absent for months, and perhaps for years. Those who have not personally experienced this severance from loved ones must have heard of it from others who have. Marriage, business, profession, circumstances of all kinds, tend to bring about these partings. What is there that can give comfort to those who are left behind?

Imagine a vessel shortly to be loosed from her moorings to take her way across the wide ocean to some distant land. On the deck stand little groups of friends. There is a young man bidding adieu to his parents. There is a husband parting from his wife. There are sisters holding one another in what may be a last embrace. A few moments more and they must separate. The daily intercourse, the happy converse, face to face, is over. But is there nothing left? Are they going their different ways to forget one another? No. Love will be the stronger for the parting. Their thoughts will be constantly of one another. Their relation, their affection, their solicitude for each other's welfare, will be the same. Here is one ground of comfort.

Again. Listen to that sister's whisper: "I shall come back one day and we shall be together again." What is the young man saying to his parents, and the husband to his wife? "I am going to make a home for you in that distant land. When it is all ready you must come out to me, or I will come and fetch you myself." What a strong ground for comfort is that!

But suppose the hearts of the relatives fail as they think of the far, far distance of their dear ones, going to a land which is strange to them, and where they know not a creature. How pleasant it would be to be told about the country and the way thither, and to find they really had some friend already in that distant region, though they had almost forgotten it! That would be yet more comfort!

And again. They might be left, as they thought, poor and needy. But suppose the departing one says: "You shall want for nothing. Only let me know if you are in any need. I will send and supply it." Would not this also be true comfort?

We shall find all these considerations in the passage for to-day. There never was such a momentous and sorrowful parting as that of our Lord from the apostles whom he had chosen, who had surrendered themselves and their lives to him, who looked to him as Teacher, Friend, Saviour, and Lord. Apart from him there was nothing in the wide world for them. Its pleasures and its treasures could charm them no more. And they now began to realize that he was going to leave them and that they would lose their all. It was all so strange too. Their hopes

and desires had centered in him, but they had not been turned toward the invisible world. They had not thought of looking beyond death and the grave. Yet this was where he was going.

Now see how he comforted them. He told them:

He should still be mindful of them. Imagine friend saying to friend as they bid one another farewell: "Ah! you will forget me when you are settled in your distant home!" Might not the other, if a true friend, reply: "Trust me; I will never forget; believe in me?" So said our Lord to the sorrowing disciples, who thought they were to lose him altogether. "Believe in me"—in my love to you, though absent—in my power to care for your interests, though unseen. In this respect the parting was to make no difference. See how often the words "you," "ye," occur in verse 2-4.

He was going to make a home for them. In some parts of the world there are wide stretches of land, where is the "dew of heaven and the fatness of the earth," all unoccupied, while in England people are crowded together, and can hardly subsist. So in heaven, there are "many mansions," room for all, health, strength, riches for all who come. Yet Christ sent none of his people alone there. "I go to prepare a place for you"—so that all should be ready and home-like when they came. And not only that, but

He would come and fetch them. It is not every emigrant who manages to do this. Some send for their families to follow them. But Jesus said: "I will come again and receive you unto myself." For his Church as a whole he will come in glory, but for each believer the coming will surely be as real, although after a spiritual manner. A youth who had prospered in Canada came over to England to fetch his sister. He had some trouble in finding her out, and at length discovered her in the work-house, and carried her off in triumph. And Christ will not do less for each of his people; no matter where they are, he will find and fetch them.

It was not a strange place where he was going. There are few emigrants who can say this, however much they may have heard about the country for which they are bound. But to Jesus it was his "Father's house," and could not therefore be a strange place to his friends. "Whither I go," he says, "ye know, and the way ye know." The doubting, trembling hearts of the disciples failed to respond to this. Thomas thought both place and way utterly strange. Philip wanted to be shown "the Father." And yet, in beholding Jesus they beheld the Father's likeness, and in following him they were actually following the "Way." Again he had to say as to these things, "Believe me." Verse 11.

They should want for nothing during his absence. He was not leaving them poor, defenseless, powerless. Just look at the promise to him "that believeth." "The works that I do shall he do also; and greater works than these shall he do because I go unto the Father." His very departure was to be a source of strength. Further, should they need any

thing, here was a promise to cover it all—a bank on which they might draw: "Whatsoever ye shall ask in my name, I will do it."

Here are some of the grounds of comfort which our Lord gave his disciples—not all, for we have gone through but a few verses. But what has it all to do with a class of boys and girls now? They are not losing Christ from their midst. They are not situated like the disciples.

No. But they will have to face other partings, other sorrows. And Jesus meant his words of comfort for all his people, through all the time (just as his prayer was for all). Chap. 17. 20. To those who are truly his, we may say: Whoever leaves you, Jesus still loves and cares. Whatever happens, there is a home above for you. Wherever you are, he will come and fetch you. However unlearned, your home shall not be strange. However weak and needy, you have a sufficient supply promised. And to those who are troubled because they are not his disciples, he still says, "Let not your heart be troubled: BELIEVE IN ME."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Show what were some of the *troubles* in which Christ undertook in this lesson to comfort his disciples.... What are some of the troubles in which we need comfort.... The comforts which Christ offered to his disciples. 1. **A Comforting Faith.** v. 1. In trouble there is nothing like having some one in whom we can trust. So Christ says, "Believe in me." 2. **A Comforting Place.** v. 2. The wanderer looks on home as a place of rest. 3. **A Comforting Hope.** v. 3. That is, the hope of meeting Christ, and being with him. 4. **A Comforting Way.** v. 4-6. How many comforts we find in the way which Christ reveals to us! 5. **A Comforting Father.** v. 7-11. When we know Christ we know God as our Father. 6. **A Comforting Work.** v. 12. There is joy in the consciousness of power to do Christ's work in the world. 7. **A Comforting Privilege.** v. 13, 14. Though Christ may be absent, yet we have the privilege of prayer in his name.... Another line of thought is that in the Analytical and Biblical Outline, where the heads form an acrostic, which may be written on the board. 1. Comfort; 2. Heavenly mansions; 3. Returning Jesus; 4. Intimate companionship; 5. Showing the way; 6. The Father seen.... Still another plan of treatment may be found in the Thoughts for Young People, "Benefits from Christ's Departure."

References. FREEMAN. Ver. 6: "Truth," the seal of God, 797.

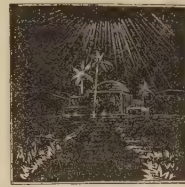
Songs from the Epworth Hymnal.

137. Look up.
143. Jesus, my portion.
157. O holy Saviour.
160. Take the name of Jesus with you.
173. I need thee every hour.
188. Lead, kindly Light.
209. Will Jesus find us watching.
261. Heaven is my home.
264. When I can read my title clear.
271. Jerusalem the golden.

Primary and Intermediate.

LESSON THOUGHT. *The Way to the Kingdom.* To be taught: 1.) How to be happy. 2.) How to find the way home. 3.) How to get help from God.

1. Tell that the disciples were troubled when Jesus told them at the supper-table that he was going away from them. Call for Golden Text. Jesus does not want his disciples now to have troubled hearts. We shall have trouble because there is sin in the world. We shall have troubled heads, because there are so many things we cannot understand. Perhaps our bodies will be troubled with pain and disease. But our hearts never need be troubled, for Jesus says, "Let not," etc. There is but one way to keep from having troubled hearts sometimes, and that is just to believe in God our Father, in Jesus, his dear Son our Saviour, and to rest in the simple faith that wise, strong, kind hands have hold. Tell story of a child who walked over a rough road in the night holding her father's hand, who said she was not afraid because she had hold of father's hand! How much stronger and kinder is our heavenly Father than any earthly father!



2. Where was Jesus going? Yes, to heaven. He had work to do there. He was going to prepare a place for them, so that some day they could be with him there. He said he would come back for them when he was ready. Illustrate by a father leaving his little family in the east and going

west to make a home for them. How they would think about him, talk about him, and wonder what the new home was like. And how they would watch for his coming! Thomas was afraid he could not find the way. Give the answer of Jesus in verse 6. Suppose when the father came from the west to take his family to the new home one had said, "But, father, how can we find the way?" He would have said, "Come with me, my child, I am the way, I will lead you." The way to our home in heaven is just to follow Jesus.

3. How can we follow him? It is true that we cannot see Jesus with these earthly eyes, and so we may lose the way. But Jesus told his disciples that night at the supper-table how they might always learn what they wanted to know, and where they might always get help. Read verse 14, and teach that prayer is simply asking for what we need. If we need teaching, ask for it. Jesus will give the Holy Spirit to teach us. If we need faith, love, patience, whatever it may be, ask for it.

"Satan trembles when he sees
The weakest child upon his knees."

Lesson Word-Pictures.

Still at the supper-table, all save Judas, and you can count them one by one, reclining on the couches. In what tender tones Jesus speaks to them, their faces darkened by some strange fear aroused by that mysterious going away of the Master! What a supper this has been, Judas marked as the traitor, Peter announced as one who would deny Jesus, and this the last supper before the strange going away! He tries to comfort them. With what hope shines the Saviour's lifted face as he draws back the veil from the Father's house, whose windows are the stars, whose tenants they shall be, and whither he goes to prepare a place for them! Goes? Look at Thomas's face. A ques-

tion is in his look, and he asks about the way. How majestic the Saviour's utterance as he declares himself to be the way! And hark! That is Philip who is speaking. He wishes to know the Father. How earnest are the tones of Jesus as he asks if Philip has not known him. Hear him pleading that they may behold God in him, and lovingly promising to do all things for them through prayer in his name. How intently they listen! How silent the spot! And Gethsemane, the judgment-hall, Calvary—what nearing, deepening shadows they throw into that supper-room!

Blackboard.

BY J. B. PHIPPS, ESQ.



This diagram needs but little explanation. The way to our heavenly home is the way of faith in him who said, "I go to prepare a place for you." If I would live with him there, I must live for him here.

APPLICATION. Are you walking in this way? If not, why not start to-day?

LESSONS FOR SEPTEMBER, 1886.

- SEPT. 5. Jesus the True Vine. John 15. 1-16.
 SEPT. 12. The Mission of the Spirit. John 16. 5-20.
 SEPT. 19. Jesus Interceding. John 17. 1-26.
 SEPT. 26. Third Quarterly Review.

At Home.

... We are receiving many inquiries concerning graded Sunday-schools, and how the plans for grading may be carried out. The article in *The Study*, on "The Grading of the Sunday-School," is now issued as a tract in the Magazine Series, and will be forwarded to any address for two cents in stamps, sent to the Methodist Book Concern. It will be found to contain answers to almost all the questions which are asked on these subjects.

... And while mentioning this tract, it might be well to call attention to the entire Magazine Series of tracts. These contain valuable articles upon various departments of Sunday-school work, normal lessons, concert exercises, etc. Send to the publishers of the JOURNAL for a catalogue of them, inspect it at leisure, and see what are the ones among them that you need.

... The "Mary Palmer Methodist Episcopal Church" in Detroit, Mich., has one of the most unique and most convenient edifices that we have ever seen. It might almost be called an India rubber church, such is its remarkable power of expansion. When the audience-room is crowded, they have but to open a row of

windows, and the entire Sunday-school hall is revealed, with seats for three hundred people, all able to see and to hear the speaker in the pulpit. If still more room is needed, a further set of sliding doors is pulled apart, and a couple of hundred more people can be accommodated. We consider this a model plan for church-building. It stands as a memorial of the late Mrs. Mary M. Palmer, mother of Senator Palmer of Michigan.

Book Notices.

The Logic of Introspection; or, Method in Mental Science. By Rev. J. B. Wentworth, D.D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. The author has been known for years as a bold and independent thinker, and in this volume he gives the results of his thinking on the important subject of the science of mind. He does not hesitate to assert his disagreement with some of the most eminent philosophers who have preceded him in this line of investigation, assigning his reasons therefor, and proposing what he considers a better solution of the problem than they can give. He does not favor the inductive method in investigating mental facts, laws, and causes, but proposes a new psychologic method which he claims to be rigidly scientific, and thus in contrast with the inductive method. He names his new method the "conscientious." Dr. Wentworth's work deserves the attention of all who are interested in psychological studies.

King Arthur: Not a Love Story. By the Author of "John Halifax, Gentleman." New York: Harper & Brothers. Any story by Mrs. Craik is sure to possess both interest and a good moral purpose; and this is no exception. It relates the history of an adopted son, who grew up to comfort the mother who had taken him in his infancy, and illustrates some important principles in the training of children.

Joseph the Prime Minister. By the Rev. William M. Taylor, D.D., LL.D. New York: Harper & Brothers. Another of those plain, practical, interesting volumes by the pastor of the Broadway Tabernacle; a series of studies upon the life of the captive who became a prince. The Sunday-school teacher will find this book useful in preparing for some of his lessons next winter.

The Man with the White Hat; or, The Story of an Unknown Mission. By C. R. Parsons. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. A stranger comes into a neglected section of an English city, and begins mission work among the degraded people. For a time he is known only as "The Man with the White Hat," and the curiosity which he awakens helps to draw attention to his work. He wins souls, and lifts up the fallen, and becomes the means of transforming the neighborhood. The story is interesting, the Christian atmosphere of the book is healthful, the characters are strongly drawn, and the pictures make the incidents seem more real. We recommend this book to senior scholars in the Sunday-school and to Christian workers.

The Camp at Surf Bluff. By Edward A. Rand. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. This is "Round Four: Vacation" of the "Up-the-Ladder Club Series;" and therefore needs no introduction. Charlie Macomber and his companions are now young men, spending their summer vacation under a tent by the sea. This book well sustains the interest of the earlier volumes, and will be welcome wherever the "Knights of the White Shield" are known.

Life in a Parsonage; or, Lights and Shadows of the Itinerancy. By W. H. Withrow, D.D. Toronto: William Briggs. Dr. Withrow is well-known to many of our readers as an interesting writer. In this volume he gives an account of the work of a Methodist preacher in Canada. The pictures he graphically draws will be easily recognized as counterparts of what we are accustomed to in "the States."

The Railways and the Republic. By James F. Hudson. New York: Harper & Brothers. This is an interesting as well as a timely book. It presents the economic, political, and social results of the American railway system, and especially shows the dangers which menace the republic from the railway power. There is another side to all these subjects, undoubtedly, but our author makes his side very clear. Let some able pen now write for the public the same case from the railroad point of view.

The School-Room Chorus. By E. V. De Graff. Syracuse, N. Y.: C. W. Bardeen. A small but choice collection of standard songs for the week-day school.

Dick, the Captain of the Family Ship. By the Author of the "Win and Wear Series." New York: Robert Carter & Brothers.

Nan the Missionary. By the Author of the "Win and Wear Series." New York: Robert Carter & Brothers. If all the stories of the series, "The Gillettes," are as good as these two initial books, they ought to have a large popularity, for they are interesting, pure, elevating, and suited to both boys and girls. They will find good use in the Sunday-school libraries.

Temperance Song Herald. A Collection of Songs, Choruses, Hymns, and other Pieces for the use of Temperance Meetings, Lodges, and the Home Circle. Compiled by J. C. Macy. Boston: Oliver Ditson & Co. The title sufficiently indicates the scope and design of this collection of songs and music.

Sketches from the Romance of American History. By George L. Curtiss, D.D. A little book of true stories from the lives of La Salle, Columbus, King Philip, and other remarkable names in early American history.

In the Golden Days. By Edna Lyall. New York: Harper & Brothers. An historical novel, of the times of King Charles the Second, presenting among its characters Algernon Sydney, and relating the incidents of the "Rye-House Plot."

First Healing and then Service, and Other Sermons preached in 1885 by C. H. Spurgeon of London. New York: Robert Carter & Brothers. The thirteen sermons in this book are characterized by the great preacher's terseness of style and apposite illustrations. They are full of rich thought and profitable spiritual suggestions.

Household Remedies for the Prevalent Disorders of the Human Organism. By Felix L. Oswald, M.D. New York: Fowler & Wells Co. Dr. Oswald believes in diet, air, and exercise rather than in drugs as curative agents. He has a very lively chapter on alcohol.

Economics for the People. Being Plain Talks on Economics, especially for Use in Business, in Schools, and in Women's Reading Classes. By R. R. Bowker. New York: Harper & Brothers. In plain language and simple style the writer gives a little manual on a very important subject. The title of his first chapter very fitly characterizes the whole book: "A common-sense study for every body." If the subjects here considered were more generally understood we should have less conflict between capital and labor.

Notes of Triumph. For the Sunday-school. By Rev. E. S. Lorenz and Rev. I. Baltzell. Dayton, O.: United Brethren Publishing House. This book of hymns and music has been prepared for the use of the Sunday-schools of the United Brethren and contains many excellent evangelical hymns.

Hubbell's New and Improved Record Book for Superintendents and Secretaries. New York: Ward & Drummond. This is a very convenient arrangement for keeping the record of the Sunday-school, and seems to supply just what is needed in many schools.

Tommy's First Speaker, for Little Boys and Girls. Edited by Tommy himself. Chicago: W. H. Harrison, Jr. The old-fashioned Sunday-school exhibition, with declamations and dialogues, seems to be coming into vogue again. We see no harm in it, so long as it does not degenerate into a weak imitation of a theatrical entertainment. Those who seek short pieces for little children will find them in this volume.

George Eliot and her Heroines. A Study. By Abba Gould Woolson. New York: Harper & Brothers. In certain intellectual traits, George Eliot was the most remarkable woman that ever lived. If she had been a Christian instead of an agnostic, her place in literature might have been beside Shakespeare instead of below him. This book contains the most thorough analysis of her writings and her character that we have yet seen, and its judgment upon the whole seems to be just, though severe.

Essays on Educational Reformers. By Robert Herbert Quick. Syracuse, N. Y.: C. W. Bardeen. The principles of instruction are the same in both the Sunday-school and the secular school; hence the teacher who wishes to do good work in the Sunday-school will study the methods of successful educators, and the theories of those who have generalized on the subject of teaching. This little book contains an admirable series of essays upon teachers from Ascham to Herbert Spencer.

Dave Marquand. By Annette L. Noble. New York: National Temperance Society and Publishing House. A young Jew escapes from a cruel father, through the help of a good-hearted physician. The youth finds a home and friends in a village in western New York, becomes a Christian, and rescues from drunkenness the physician who had aided him years before. The story is well told, the characters are clearly drawn, and while the religious undertone is plainly felt, it is not made too strong for average readers. We commend this book for Sunday-school libraries.

Chantry House. By Charlotte M. Yonge. New York: Macmillan & Co. This is a story, autobiographical in form, of life in an English family of "the upper-middle" class. The time is in the early part of the present century, and incidentally much information is given concerning the literature and social life of the period, the tractarian movement, the reform-bill riots, and other events. It is well-written, and interesting; but we object to the ghost which from time to time makes its appearance in a harrowing manner.

Additional to the above, the following books have been received from Harper & Brothers, New York:

Barbara's Vagaries. By Mary Langdon Tidball.

A Victorious Defeat. By Wolcott Balestier.

East Angels. By Constance Fenimore Woolson.

CLASS RECORD FOR AUGUST, 1886.

	Aug. 1.	Aug. 8.	Aug. 15.	Aug. 22.	Aug. 29.
Weather					
Teacher					
PUPILS.					

Whisper Songs for August.

(Tune, "Precious Name.")

FIFTH LESSON.

O, how sweet the name of Jesus !
Children's voices swell the song !
Shout aloud your glad hosannas,
Love and praise to him belong.—*Cho.*

SIXTH LESSON.

O, the wondrous love of Jesus !
Love that brought him down to die
On the cross for guilty sinners,
So to draw them to the sky.—*Cho.*

SEVENTH LESSON.

O, the lowly mind of Jesus !
Always patient, kind, and true.
Hark ! He calls the little children,
They may serve and follow, too.—*Cho.*

EIGHTH LESSON.

O, the patient heart of Jesus !
Broken by our weight of sin ;
Laying down his life to save us,
Patient heart ! O take us in !—*Cho.*

NINTH LESSON.

O, the gentle voice of Jesus !
Peace and comfort we shall know,
If we follow where he leads us,
Walk in all his paths below.—*Cho.*

LESSONS FOR 1886.

Third Quarter.

- July 4. JESUS AND THE BLIND MAN.....John 9. 1-17.
11. JESUS THE GOOD SHEPHERDJohn 10. 1-15.
18. THE DEATH OF LAZARUS.....John 11. 1-16.
25. THE RESURRECTION OF LAZARUS.John 11. 17-44.

- Aug. 1. JESUS HONORED.....John 12. 1-16.
8. GENTILES SEEKING JESUS.....John 12. 20-36.
15. JESUS TEACHING HUMILITYJohn 13. 1-17.
22. WARNING TO JUDAS AND PETER.....John 13. 21-38.
29. JESUS COMFORTING HIS DISCIPLES.....John 14. 1-14.
Sept. 5. JESUS THE TRUE VINE.....John 15. 1-16.
12. THE MISSION OF THE SPIRIT.....John 16. 5-20.
19. JESUS INTERCEDING.....John 17. 1-26.
26. SECOND QUARTERLY REVIEW.

THE SUNDAY-SCHOOL JOURNAL

Is published Monthly by Phillips & Hunt, at New York, and Cranston & Stowe, at Cincinnati.

TERMS : SIXTY-FIVE CENTS a year for single subscribers, and FIFTY-FIVE CENTS each for clubs of six or over sent to one address. This includes the postage, which the publishers are obliged to prepay. If the names are to be written on each copy they will be charged at same rate as for a single copy. Subscriptions may commence at any time, but must expire with March, June, September, or December. Subscribers will please send their orders at least *one month* in advance.

Orders may be directed to PHILLIPS & HUNT, New York and Detroit ; CRANSTON & STOWE, Cincinnati, Chicago, and St. Louis ; J. B. HILL, San Francisco, Cal. ; J. P. MAGEE, Boston ; J. HORNER, Pittsburg ; H. H. OTIS, Buffalo ; PERKINPINE & HIGGINS, or F. B. CLEGG, Philadelphia ; D. H. CARROLL, Baltimore.

RATES FOR ADVERTISING.

EACH INSERTION.

(New York Edition.)

Ordinary advertisements.....\$1 per line.

Address all communications to PHILLIPS & HUNT, Publishers, 805 Broadway, New York.

HORSFORD'S ACID PHOSPHATE

In Seasickness,

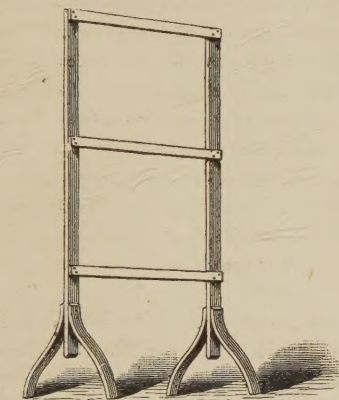
is of great value. Its action on the nerves of the disturbed stomach is soothing and effective.

One of the greatest annoyances to mothers in the care of children is to find it necessary to sew buttons here and there on their undergarments, at most inconvenient times. The pleasure of avoiding this trouble is caused by using *The Good Sense Corset Waist*. These waists, suitable for persons of all ages, are perfection, as regards make, beauty, health, and comfort. The buttons are fastened with tape and cannot be pulled off. Messrs. Ferris Bros., the manufacturers of these goods, make a full line of *Good Sense Corsets*. The immense demand for their goods proves conclusively that for elegance of finish, shape, and comfort, Ferris Bros.' goods are unequaled. Sensible mothers buy their *Comfortable Nursing Corset*, which combines all the improvements that can be put in to make it popular. All the leading stores keep their goods.—*Com.*

A NEW AND CONVENIENT EXHIBITOR

FOR THE

IMPROVED LEAF CLUSTER.



Portable, and can be packed in small parcel for shipment.

PRICE, \$1 50, NET.

Express to be paid by purchaser.

Place the wooden strip to which the Leaf Cluster is bound on the top bar of Exhibitor, and screw sufficiently tight to hold securely.

PHILLIPS & HUNT, Publishers,
805 Broadway, New York.

BOOK AGENTS WANTED for PLATFORM ECHOES or LIVING TRUTHS FOR HEAD AND HEART, By John B. Gough.

His last and crowning life work, brim full of thrilling interest, humor and pathos. Bright, pure, and good, full of "laughter and tears," it sells at sight to all. To it is added the Life and Death of Mr. Gough, by Rev. LYMAN ABBOTT. 1000 Agents Wanted.—Men and Women. \$100 to \$200 a month made. *Distance no hindrance* as we give Extra Terms and Pay Freight. Write for circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

NEW ENGLAND CONSERVATORY Of Music, Boston, Mass.

The largest and best equipped in the world, 100 Instructors, 2,005 Students last year. Thorough Instruction in Vocal and Instrumental Music, Piano and Organ Tuning, Fine Arts, Oratory, Literature, French, German, and Italian Languages, English Branches, Gymnastics, etc. Tuition, \$5 to \$20; board and room, \$45 to \$75 per term. *Fall Term begins Sept. 9, 1886.* For Illustrated Calendar, giving full information, address E. TOURJEE, Director, Franklin Square, Boston, Mass.

BOOKS IN PREPARATION.

We have on hand a number of excellent manuscripts, which will be issued as rapidly as the demands upon our presses will permit. Among these we name the following:

Aunt Chloe and her Proteges.

By MRS. E. J. RICHMOND.

Aunt Chloe is an old colored woman, whose dark face shines with the inner light.

Gurnet's Garden.

By MAY R. BALDWIN.

A lady going to the country for rest finds work for the Master thrust upon her hands, and fulfills her task.

The Heart of Sam Naylor, and other Stories.

By MRS. A. E. BARR.

These stories, mostly short, are well suited for reading when one wishes to entertain a houseful of young folks on rainy afternoons.

The Young Folks' Nature Series—Six-footed Little People.

By MRS. VIRGINIA C. PHOEBUS.

A book for young people, weaving story and science. It begins with a little girl, who, forgetting her household duties, was reminded of Prov. 6. 6. She followed the precept literally, went to the ant, considered her ways, and learned many curious facts.

The Summer at Heartsease.

By MRS. S. WORTHINGTON.

A good story for young people, full of interest, and showing some fine character sketches.

Under the Apple Trees.

By MRS. S. WORTHINGTON.

A child, who has inherited the passionate temper of her parents, is trained by the care of a wise aunt up to a noble character. It begins and ends under the boughs of an apple-tree—hence its title.

The New Boy at Southcott.

By MAY R. BALDWIN.

A "new boy" enters a boarding-school, and passes through various experiences. This book will please all the boys who read it.

PHILLIPS & HUNT,

PUBLISHERS,

805 Broadway, New York.

WATERBURY WATCH. I want the owner of every Waterbury Watch to send his address on a postal card for valuable information.
J. H. W. MARRIOTT, Baltimore, Md.

RIDPATH'S UNIVERSAL HISTORY.

A BOOK FOR THE HOME.

ONE of the most conspicuous merits of Dr. Ridpath's CYCLOPEDIA OF UNIVERSAL HISTORY is its peculiar value as a book for home reading. This is, withal, an excellent standard by which to determine the real worth and probable duration of a literary production; for the bottom fact in all our American institutions is the home. Without the home we are nothing; and a book that is not addressed to the home is a mere waif floating in chaos. Other countries may present a different social analogy, but on this side of the sea every element of progress and perpetuity depends for its ultimate value on the integrity of the American home.

Of the secondary influences which make and preserve the home, the most important is *the book*. Doubtless a true home can exist without books, but not well. There is something incongruous in the notion of a family without the companionship of books. Hardly is the house itself so necessary to the idea of home as is the book. It is only by a stretch of language that a house without books can be called a home. Both the house and the books are essential—the one being a local habitation, and the other the means of culture.

Considering the great extent of our literary material, ranging all the way from the highest merit to worse than no merit at all, it will easily be seen how great is the responsibility of him who selects a book for his home. In doing so, he is taking a stranger into his family. The stranger may be an angel of light; but suppose he should prove to be a liar and reprobate! Suppose he should look with evil eye on your son as his possible accomplice in crime, or on your daughter as his possible victim. Just so may the book prove to be a guest of light or a guest of darkness.

It is certainly of the highest importance that the buyer of books, especially if he be the head of a family, should use his best judgment and conscience. And yet how often a book is purchased, taken home, and laid upon the table, where eager hands are stretched out to receive it, without the slightest critical or conscientious regard for what the volume really is. Such an act of inattention to the intellectual and moral welfare of young readers is almost criminal for its reckless neglect.

The serious and elevated tone of history has always commended this branch of literature as the most wholesome kind of reading for the circle of home. The subject-matter is of a sort to influence and furnish the mind of the young, at the same time that it excites interest and stimulates inquiry. No other intellectual qualification can so much commend a young man to the public as the largeness of his historical reading. The family in which such reading abounds is likely to take on a high character, and to have a widely extended influence as the direct result of a substantial home culture. Happy is that home wherein the salutary discipline of historical reading has supplanted the feverish novel and the trivial excitement of games.

Among recent historical works Dr. Ridpath's CYCLOPEDIA OF UNIVERSAL HISTORY has been justly awarded a high—if not the highest—rank; and in no respect is the work more meritorious than in those qualities which make it pre-eminently *a book for the American home*. It is, indeed, a work full of interest and instruction. Its pages glow with life. The style is so elegant and imaginative that the reader's attention is fixed to the page as if to the dramatic evolutions of a romance. One is borne along on the narrative as if in an open boat on a broad, full river. The tone of the work is wholesome, patriotic, manly. The book is thoroughly American, and cannot fail to produce a noble and expansive discipline—a generous and enlightened culture—in every home whose library, however humble, is lighted by its presence.

PHILLIPS & HUNT, 805 BROADWAY, NEW YORK,

Will send Specimen Pages of this Work to any address on receipt of Postal Card.